MENTICULTURE

or the

A-B-C of true Living

by

Horace Fletcher

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MENTICULTURE

OR

THE A–B–C OF TRUE LIVING

BY

HORACE FLETCHER

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By HORACE FLETCHER

THIRTIETH THOUSAND

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PREFACE TO ENLARGED EDITION

No preface to this edition is necessary except to express gratitude for the *assistive* collaboration of workers in the learned professions, which is appreciatively used, and to call attention to the chapter, *Twentieth Century Hope*. This chapter is a prophecy of the natural result of the present altruistic awakening; and the increasing acceleration of progress almost assures it as a practical accomplishment and as a suitable accompaniment of the birth of the New Christian Century.

PREFACE

Medical science had struggled for centuries with the repression and amelioration of physical disease before it discovered the possibility of prevention by killing the germ.

Mental science pursued the same course of attempted repression in this country until quite recently it was found that mental afflictions have germs also, and it naturally follows that any who are interested in the subject should try to discover, not only the germs themselves, but methods of getting rid of them.

The discovery that I have made is not new, as Christ, Buddha, Aristotle, Omar Khayyam and many others, have all suggested that the elimi-

nation of the evil passions is entirely possible; but my special analysis of them, and the easy method of defeat that I have found possible to myself, have excited such interest, that I have been induced to publish them, without attempting to follow the subject beyond the elementary stage.

The theory that I have built up is based on a proper estimation of the limitations of mental weaknesses, a discovery that they have roots, and also that they can be "pulled out by the roots" and disposed of just like any other weeds; only that the task, being mental and not physical, can be more easily performed.

Literary grace has been sacrificed in the belief that redundant reference to the germs will be effective in bringing them into contempt.

THEORY

MENTICULTURE

THEORY

All of the evil passions are traceable to one of two roots.

ANGER is the root of all the aggressive passions.

WORRY is the root of all the cowardly passions.

Envy, spite, revenge, impatience, annoyance, selfishness, prejudice, unrest, and the like are all phases of anger.

Jealousy, fear, the belittling of self, the blues, and all the introspective forms of depression are the children of worry.

Anger and worry are the most unprofitable conditions known to man. While they are in possession of the mind, both mental and physical growth are suspended.

Anger and worry are thieves that steal precious time and energy from life.

Anger is a highway robber and worry is a sneak thief.

Anger and worry are the most potent forms of self-abuse, for the reason that in many cases anger is the result of misunderstanding, and in most cases worry's prophecies never come true; or, if they do, the fulfilment is generally caused by the worry itself.

Anger and worry do not stimulate to any good end.

Anger and worry not only dwarf and depress, but sometimes kill.

Anger and worry are bad habits of the mind and not necessary ingredients.

Anger and worry are no more necessary than other passions civilized man has learned to control, and it is only needful to realize that they are unnecessary in order to make it impossible to feel, much less to show them.

Anger and worry cannot be eliminated through process of repression any more than a weed can be killed by cutting down the stalk, or a cancer can be cured from the surface, or the drinking habit can be gotten rid of by "tapering off." Germ eradication is not only the *easiest*, but the *only sure cure* for all physical diseases and mental handicaps.

The dispossession of anger and worry does not cause indifference or encourage indolence.

The natural tendency of the emancipated mind is towards growth, both intellectual and spiritual, just as the tendency of plant life is towards vigorous growth and perfect blossoming, if it is kept free from the gnawings of cankerous worms.

Anger and worry are as much parasites as are the cankerous worms that attack plants. The intelligent horticulturist knows that the worms are parasites, picks them off his plant,

and throws them away too far to return. The intelligent menticulturist of the future will treat anger and worry in the same intelligent manner.

It is not necessary to engage in battle the small army of lesser passions if you concentrate your efforts against anger and worry, for they are all children of these parents. Oppose them with a bold front; make one heroic stand against them and they and all of their children will fly. Disown them once and the ability to re-adopt them will have disappeared with them.

Anger and worry, especially worry, are the cause of most of the drunkenness and other dissipations which are the curses of the age. Excuse for them or temptation to them is found in the desire to smother the depression which they themselves cause.

Anger and worry are creations of the mind, and can be dispelled by the same power that gave them birth.

Anger and worry are caused by

phantoms that we create within ourselves and whose only strength is that with which we endow them.

Anger and worry are like echoes; they do not exist until we call for them, and the louder we call, the louder is their response. We can never drown them; yet, if let alone, they drown themselves.

Fear is possibly the truer name for the cowardly root-passion than worry; but as they are synonymous, and as anger and worry are more frequently used together, and worry has a less formidable sound, I have chosen to present it for attack under that title.

While the evil passions align themselves into two classes, as the offshoots of Anger and Worry; they are, in fact, all growths from one root. Worry (or fear) is the male principle, as it were, without which, all the others wither and die. For instance; if we do not worry, we do not fear; and if we do not fear aggression, or insult, or

slight, we do not become angry. We quarrel most frequently with what *we fear* is thought or intended by our adversary, and least frequently with what he actually does or thinks. On the other hand our adversary endows us with intentions which he himself creates, and each puts his own fuel on the fire, to increase the heat of the controversy.

In Emancipation there is no fear, (or worry) and consequently no fuel for discord.

Emancipation is a disarmament which disarms others, but adds strength to itself.

To the Emancipated every moment is a delight, or a moment of calm, during which he is susceptible only to good impressions, and the best interpretation of everything, no matter what the external conditions. Even in cases of sickness, the tendency of the emancipated mind is so inclined to gratitude for the limitations of the

calamity, that it has little if any room left for regret. Its thankful appreciation of a half loaf of blessings, leaves no place for disappointment that it is not a whole one, and it certainly has no desire to question the wisdom of the process of evolution to which it is related.

To question or to regret the inevitable seems to the emancipated mind the greatest folly imaginable. It certainly is as foolish as barking at the moon.

"Sweet sorrow" must not be classed with the depressing passions. It is the tenderest expression of love. If tears of love or of sympathy spring to the eyes, do not repress them; do not be ashamed of them; they are like dew from Heaven and promote the growth of the soul.

Neither must friendly rivalry, nor ambition to excel, be classed as aggressions; as they are phases of growth.

The disposition of the Emancipated is to switch the current of the Divine

Spark (which is the energy of man) on to wires that connect with motors belted to good acts, and good thoughts, and worthy appreciation, and to cut out the circuits of worry and anger and their branch lines entirely, leaving them to rust and decay through disuse. It is a matter of voluntary selection. The same effort of thought can be made to bless or to curse; can stimulate to good or stimulate to bad; can propel or retard; can aid or obstruct; can nourish or kill.

Nature uses the same atoms to perform many services of widely differing purpose. Where she is inanimate the blind and dumb law of the "survival of the fittest" rules supreme. In her lowest forms of life this law begins to be modified by selection, and protection from without. In the higher forms of animal life memory, and selection, and division of labor, and provision, and gratitude, show a degree of development that is beautiful indeed; but it

is left to man to perfect this development within himself. To him is given the power, through cultivation, to promote, without limit, growth towards Perfection, which is the evidence of Divinity in him.

Soft mist, down-falling, from its cloud domain,
Bathes all the thirsty land with gentle rain ;
Again, to Heaven ascends, by sunbeams wooed,
Then plunges back to earth in torrent mood.

As gentle rain it swells the softening seed ;
In torrent force, it wrecks with demon greed ;
Now, like the radiance of a loving heart ;
Now, like the scorching of a lightning dart.

The self-same atom, hidden in a tear.
May shine with love, or 'note a potent fear ;
When bound to others form the flintiest stone ;
Or, floating freely, bear the subtlest tone.

Thoughts are like atoms, fashioned by the will ;
Each has a mission, charged with good or ill ;
Sometimes to bless ; anon to desolate ;
Love's messenger; or harbinger of hate.

In Nature's hands, one atom plays two parts,
As may be needed in her several arts ;
In man alone, should love forever shine ;
Displacing hate ; proclaiming man Divine.

Love, and Appreciation, and Gratitude, — the ever-present and ever-

faithful handmaids of Emancipation,—are the natural and only conditions favorable to growth; they are the less assertive but stronger attributes which are always waiting to occupy the places left vacant by anger and worry, and to fill the "void which Nature abhors." Born of them is that other Divine attribute called Help or Charity, and together they stimulate to good action and good thought, and lift into life that plant of the soul, the Divine Responsibility of each member of the human family.

Anger and worry are the rankest forms of Egotism.

Emancipation is the reverse of Phariseeism. Phariseeism is self-sufficiency; while Emancipation shows its desire for growth, through the preparation of its mental and spiritual entity for unimpaired growth, by clearing it of the weeds of egotism.

A PERSONAL EXPERIENCE

A PERSONAL EXPERIENCE

It was my privilege one evening to be with Prof. Fenollosa in his Japanesque apartment in Boston. Almost every article in view was the product of some Japanese artist who had been the friend of Prof. Fenollosa in Japan. The odor of incense added perceptibly to the calming influence of the environment.

Many years ago we had met in far-off Japan amid similar surroundings, and had discussed theories of true living that had been a source of great pleasure to me, and whose influence had been with me to many countries and climes, helping me to enjoy more fully than I otherwise could, the beauties of nature, and of art, and of life.

We were exchanging the experiences of the intervening years, and I became acutely interested in his ac-

count of the wonderful degree of culture and self-control attained by some of his Japanese friends through the practice of the Buddhist discipline.

It was all so interesting and beautiful, that under the spell of the recital and the surroundings, I longed to taste some of the sweets of the calm he pictured, and begged him to tell me the process of the discipline, so that perchance I might follow it and reap some of the benefits.

The philosopher saw that I was serious in my desire, and his face lit up with approval as he said, "It is not easy to communicate at a sitting what took me years of study to learn, but I can at least put you in the way of a start. I can tell you where to begin to grow. *You must first get rid of anger and worry.*" "But," said I, "is that possible?" "Yes," replied he, "it is possible to the Japanese, and ought to be possible to us.

I was startled at the suggestion of

the possibility of the entire repression of anger and worry. I knew that their repression was counselled by Christianity and Buddhism, and presumably by all codes of religion and ethics; but I had never considered getting rid of them as a human possibility, except under conditions of health and wealth and ease, to which few, if any, ever attain.

On my walk back to the Parker House, a distance of fully two miles, I could not think of anything else but the words, "*get rid,*" "*get rid;*" and the idea must have continued to possess me during my sleeping hours, for the first consciousness in the morning brought back the same thought, with the revelation of a discovery, which framed itself into the reasoning, "If it is possible to get rid of anger and worry, why is it necessary to have them at all?" I felt the strength of the argument and at once accepted the reasoning. The baby had discovered

that it could walk. It would scorn to creep any longer.

From the instant I realized that these cancer spots of worry and anger were removable, they left me. With the discovery of their weakness they were exorcised. From that time life has had an entirely changed aspect.

Although from that moment the possibility and desirability of freedom from the depressing passions has been a reality to me, it took me some months to feel absolute security in my new position; but, as the usual occasions for worry and anger have presented themselves over and over again, and I have been unable to feel them in the slightest degree, I no longer dread or guard against them, and I am amazed at my increased energy and vigor of mind; — at my strength to meet situations of all kinds, and at my disposition to love and appreciate everything.

I have had occasion to travel more

than ten thousand miles by rail since that morning; North, South, East and West, with the varying comforts and discomforts, as they used to be. The same Pullman porter, conductor, hotel waiter, peddler, book-agent, cabman, and others, who were formerly a source of annoyance and irritation have been met, but I am not conscious of a single incivility. All at once the whole world has turned good to me. I am sure the change is not so much in the world as in me. I have become, as it were, sensitive only to the rays of good, as some photographic films of recent invention are sensitive only to certain single colored rays of light.

If we are wise we never leave school. When the academy and the college have put us through their curriculum, we have still before us the example of Nature, and the walks of Science, and Art, and Brotherhood, in which to search for suggestions to be

applied in menticulture. May we not learn a lesson from the newly discovered film?

Should not the chemical condition of selection be more difficult than a similar voluntary mental accomplishment? In comparison with a similar process in physics the more pliable material of the mind ought to be fashioned with greater ease.

I could recount many experiences which prove a brand new condition of mind, but one more will be sufficient. Without the slightest feeling of annoyance or impatience I have seen a train that I had planned to take with a good deal of interested and pleasurable anticipation, move out of a station without me, because my baggage did not arrive. The porter from the hotel came running and panting into the station just as the train pulled out of sight. When he saw me he looked as if he feared a scolding, and began to tell of being blocked in a crowded street

and unable to get out. When he had finished, I said to him, "It doesn't matter at all, you couldn't help it, so we will try it again to-morrow. Here is your fee, I am sorry you had all this trouble in earning it." The look of surprise that came over his face was so filled with pleasure that I was repaid on the spot for the delay in my departure. Next day he would not accept a cent for the service, and he and I are friends for life. The sequence of this incident has no bearing on its value, but it has a significance. Had I taken the train I missed, I would have been caught in a wreck in which two persons were killed and several wounded, while my stay over in Cleveland proved to be both pleasant and profitable.

During the first weeks of my experience I was on guard only against worry and anger; but, in the meantime, having noticed the absence of the other depressing and dwarfing

passions, I began to trace a relationship, until I was convinced that they are all growths from the two roots I have specified.

I have felt the freedom now for so long a time that I am sure of my relations toward it; and I could no more harbor any of the depressing and thieving influences that once I nursed as a heritage of humanity than a fop would voluntarily wallow in a filthy gutter: and the strength of the position is reinforced by the experience of others.

There is no doubt in my mind that pure Christianity, and pure Buddhism, and the Mental Sciences, and all Religions, fundamentally teach what has been a discovery to me; but none of them have presented it in the light of a simple and easy process of absolute elimination. All of the religions seemed to me to hinge principally on some other life, with the usual features of punishment and reward, and with

incidental satisfaction or fear in this life. But as life reveals itself to me in my present condition of mind, this world, these fellow men, the blush of Spring, the blossom of Summer, the flame of Autumn, the sparkle of Winter, and the violet-softened refulgence of every waking moment yield a never failing succession of delights.

At one time I wondered if elimination of the passions would not lead to indifference and sloth. In my experience the contrary is the result. I feel such an increased desire to do something useful that it seems as if I were a boy again and the energy for play had returned. I could fight as readily as (and better than) ever, if there were occasion for it. It does not make one a coward. It can't, since fear is one of the things eliminated.

That fear is got ridden of with worry is proven in many ways. I notice the absence of timidity in the

presence of any audience I am called on to face, whereas I had never before conquered a tendency to partial paralysis on such occasions. Timidity resulting from a shock has been cured also. When I was a boy I was standing under a tree which was struck by lightning and received a shock, from the effects of which I never knew exemption until I had dissolved partnership with worry. Since then lightning, and thunder, and storm clouds, with wind-swept torrents of rain have been encountered under conditions which formerly would have caused great depression and discomfort, without experiencing a trace of either. Surprise is also greatly modified, and one is less liable to become startled by unexpected sights or noises. Temperaments may differ, but Emancipation strengthens all.

It has been suggested to me, in argument, that in Nature there is sunshine and shadow, and that every

height must have a corresponding depression, and that immunity from the black or shadowy passions is an unnatural condition. This is not true. In the process of growth and evolution, conditions that once were natural, are changed to other conditions equally natural. Weeds are pulled up by the roots to clear the fields for the growing grain. Why should not mental weeds be pulled up by the roots also, and the mind cleared for growth ?

My experience teaches me that the natural evolution of the emancipated mind is dominant calm, varied by seasons of exaltation, but never of depression. It is a healthful succession of energy and rest, all blessed with loving appreciation, which finds expression in ever-present gratitude.

One morning recently I heard myself audibly thank the clock for striking the time for me, and each awakening is as if on a much desired holiday, no matter what the conditions of the

weather or the comforts of life at hand.

Contentment and happiness and gratitude and Heaven are generally accepted as synonymous terms; but Emancipation embraces them all, and in it only can they all be found.

As far as I am individually concerned I am not bothering myself at present as to what the result of this emancipated condition may be. I have no doubt that the perfect health aimed at by Christian Science may be one of the possibilities, for I note a marked improvement in the way my stomach does its duty in assimilating the food I give it to handle, and I am sure it works better to the sound of a song than under the friction of a frown. Neither am I wasting any of this precious time formulating an idea of a future existence or a future Heaven. The Heaven that I have found within myself is as attractive as any that has been promised or that I

can imagine; and I am willing to let the growth lead where it will, as long as anger and worry and their brood have no part in misguiding it; but I feel the value of Mental Emancipation to be so great that I long to spread the news of the discovery of an easy and immediate means of attaining it.

The practical benefit of the emancipated mind to the individual, and of the emancipated individual to the community, can not be over-estimated. In every walk in life Emancipation is invaluable to the worker, and the most potent aid to success. The emancipated peanut vender will have more customers than his worm-eaten neighbor. The emancipated merchant will find that trade will pass the door of his calamity-howling rival and come to him. The emancipated writer will find writing an easy and pleasant task as compared with that of his moody confrere, and that if he has occasion to dip his pen in vinegar he

can wield it better under the influence of judicial calm than he can between the gulps of rebellious indigestion. To woman Emancipation means everything. Any other condition to her is like an ill fitting garment, and every lapse from it is like adding a blotch to her complexion which succeeding smiles can never entirely efface. Each expression of a shadowy passion leaves a scar. The Emancipation of woman would mean the Emancipation of the race. The adoption of the germ cure will be woman's means to that end, and Emancipation will be her Heaven and man's Heaven at the same time.

The influence of emancipated individuals in a community could be made so great that if there were only one in ten, and they should organize in clubs for the purpose, they would attract or rule the rest for good, and something better than the social Utopia pictured by Edward Bellamy in

"Looking Backward" would follow as a natural sequence, and save us from the threatened battle between capital and labor, which otherwise seems inevitable. The horrors of such a conflict cannot be imagined; and, unless the germ cure is sought to avert it, it is sure to come.

The germ cure of the evil passions in the individual, followed by the germ cure of social clumsiness in the body politic, form the only hope of Emancipation from the evils which beset the social structure. For these there is no real necessity. There is already such a surplus of mechanical energy, such a surplus of creature comforts, and such a surplus of luxuries on our planet, that a moderately sensible distribution of them, would render every inhabitant comfortable and happy. Among the Emancipated the desire to make a generous distribution of these surplus stores would be as natural as is the habit of recognizing "the rule of

the road" among us all to-day. So also, the vast amount of surplus energy born of Emancipation would find a natural outlet in the arts.

In suggesting the possibility of a Social Paradise or Community Heaven, it is presupposed that education along the lines of both intellectual and manual training will have become universal, and that every one shall render service to his fellows according to his strength; also that idleness, when one should work, and deception in trade, will have come to be classed as crimes, and not as evidences of "shrewdness."

It has been my good fortune to travel to and fro over the earth's surface for thirty years, years of experience passed among the people of many different nations. I have made quick comparisons of the habits and customs of them all; and I have observed how easily some do things that others perform clumsily. The standard measure of my com-

parison has always been Japan. I could not help observing there less crime, better appreciation of art and nature, more physical dexterity and skill, fewer notes out of harmony, and more general happiness, gentleness, and consideration for fellows and animals; less (almost no) religious or sectional prejudice; a universal patriotism and respect for authority (as good children are respectful of the authority of beloved parents); a love of life, but no fear of death; and many other qualities that have commanded the respect of the world under the bright light of recent events.

Brave, gentle, artistic, lovable little Japan, which, thirty odd years ago, was nursing in quiet seclusion a beautiful flower of artistic civilization, has been rudely but providentially forced into the community of nations to teach the rest of the world a great lesson in the art of true living. By the exercise of judicious but resistless courage

she has laid the Oriental Colossus who attacked her at her feet; and if the bulldog and buzzard nations of the West, do not unite their forces to obstruct her inclination, she will lift her fallen foe from a condition of slavery to barbarous aliens to a condition of tranquillity and happiness. She will do this through the introduction of reforms in government and administration which she has gathered from the best experience of all the world. What a missionary Japan is! A missionary of the art of true living. A missionary of harmony. The contact of Japan with the other nations made the World's Congress of Religions possible; and what this means to the advancement of man on the road to harmony and happiness, was recently stated by Prof. Max Muller, when he prophesied that this event would come to be appreciated as the greatest civilizing influence of the Nineteenth century.

May the example of Japan set the boors of the world to thinking, cause them to take their fore feet out of the trough, look up to the sun and the light of dawning civilization, accept the simple teachings of Christ and Buddha and common sense, and start a Heaven here on earth. Steam and electricity have brought the extremes of our earth together; the telescope has let us into the secrets of the neighboring worlds, and logic and common sense may find in the possibility of *Emancipation* a means of bringing Heaven to us in this life.

A DISCUSSION

A DISCUSSION

WHICH FOLLOWED THE READING OF THE FOREGOING PAPER

"*Can anger and worry be entirely eliminated from the human mind?*"

"Yes; they are simply bad habits of the mind, parasites, unnatural, and therefore uncivilized conditions, nursed by false ideas of pride or necessity; and their elimination is a purely mental process within the control of every intelligent person who has sufficient self-respect to recognize within himself the reflection of the Divine Image."

"*In what does the germ cure of mental ills differ from the Christian method of repression through answer to prayer?*"

"Christ clearly advocated the germ

cure. He did not say 'Try to do unto others as you would have others do unto you,' but '*Do* unto others,' etc. '*Be* ye perfect as your Father in Heaven is perfect.' In all of his teachings *do* and *be* were the commands. Most of the creeds, however, endow man with a weakness which is self-condemning. The prayers are offered perfunctorily, and sometimes without belief in their efficacy, while the passions are nursed privately in full belief that they are essential attributes of fallen man."

"*May not the elimination of anger and worry take away some of the stimulation to effort that is necessary to human progress?*"

"Assuredly not. The absence of anger and worry is an evidence of strength and not of weakness. So-called righteous anger is a weakness in the presence of judicial calm. Without anger and worry one is stronger to ward off a blow, administer a correc-

tion, or protect a principle. The emancipated mind is as eager for effort as a child is for play. Freed from anger and worry one can shovel more dirt, plough more furrows, perform every duty better, and with less fatigue, than if under their influence."

"*Are there examples in every-day life, among every-day people, that prove the possibility of superiority over anger and worry?*"

"Yes. Habitually profane men do not swear in the presence of ladies. Vicious men are gentle when among those whom they respect. The passions are subservient to the will under conditions that reverence or fashion prescribe. *If they are subservient under any conditions they can be controlled under all conditions.* Nothing for instance, could make you angry while we are talking on this subject, because you would feel ashamed to show slavery to a condemned and unmanly weakness."

"If it is possible to get rid of the depressing passions, and they are so unprofitable, why has not mankind become emancipated long before this?"

"This question can best be answered by asking others. Why were a personal devil and witches and filmy ghosts considered possibilities as late as the beginning of this century? Why was human slavery believed to be a divine institution by the majority of the world's inhabitants as late as fifty years ago? Why are the divine right of kings, and the assumption that the sovereign can do no wrong, possibilities of the present? Why is it possible that a Supreme Court of the United States can be divided on questions of political significance, and the points of difference of opinion be in harmony with the previous political affiliations of the justices? Politics represent the selfish in human contact as at present managed, while justice is supposed to be spot-

lessly unselfish; yet the former unblushingly invades the sanctuary of the latter, because selfishness is held to be a necessity."

"*Is not the condition of Emancipation selfish? Is it not selfish not to worry for one's friend, even if self-worry is eliminated?*"

"Emphatically, no! Emancipation puts one in a condition to be unselfish. Suppose his friend need aid or sympathy; will worry furnish either? With the extirpation of the depressing passions comes the strength, and the ability, and the *desire*, to give to others, the aid and sympathy they may be in need of. Actual, or even metaphorical, wringing of hands, is not the sort of sympathy that soothes. It is like the "blind leading the blind," or rather, the weak trying to assist the weak. Better try to help with the strength born of Emancipation than with the weakness of the enervating passions."

"*I can easily understand how anger*

can be classed as a sin, because it is aggressive and affects something outside of us; as a sin, I can see how it ought to be cast out; but as worry deals only with one's self, I do not believe it can be called a sin; then why is it necessary to eliminate it, especially as it may be an incentive to action, to prevent the causes of the worry?"

"This whole question has been answered before in the presentation of the theory, but as it has not carried the force of impression that I intended, I will take it up piecemeal, and try to be more clear.

"In the first place, one's first duty is to one's self in the matter of cultivation and care; this, not on account of egotism or selfishness, but in order to fit him to be strong and useful and a good member of his circle. As a parent, he should make himself the most perfect progenitor and example possible; as a member of Society he should aim to be the most able and

useful; and as the custodian of the Divine Essence within him, he should not harbor or encourage weeds of the soul, whether visible to others, or within the secret corners of his own heart.

"As to worry ever being an incentive to wise or good action, I will repeat a section of the theory. 'Worry's prophesies are seldom realized, and if they are, the realization is generally caused by the worry itself.'"

"*How can emancipation be secured for the community?*"

"Through the influence of the emancipated individual; chiefly through the influence of the emancipated woman. In the crossing of sabers she cannot assist; but in a war against the enemies of the mind, when love is the weapon, she can and will occupy a place in the front rank. She can make anger and worry unfashionable, as she already has made profanity and obscenity unfashionable.

"To accomplish this, let clubs be formed in each community and in each church, and let each church become a club-house as well. Introduce healthful amusements such as make other clubs attractive, and place in large letters over the portal and the altar

GROWTH

EMANCIPATION

HELP.

You will have then constantly before you the *only* cure for mental cancers, and the essence of all religions expressed in three words; you will have touched the button of the Divine camera within you whose film is sensitive only to the rays of good. Love and growth will do the rest. The teachers of morality and religion will do abler work under the realization that not only the 'old Adam,' but the Divine Essence as well, have seats in each human soul, and that, when the good

is appealed to in terms of confidence and understanding, evil will be cast out *instantly*, without a lifetime of controversy, and without waiting for eternity, or even for the death-bed to unloose the fetters.

As a result of organization on the basis of Emancipation, and when it has become an accepted fact that anger and worry are only bad habits of the mind, no clergyman can show them and retain the respect of his congregation; no King's Daughter can entertain them and be worthy of her badge; no member of the Christian Endeavor Society can harbor within himself the arch enemies of Christianity which the Master commanded his disciples to cast out, and be loyal to his cause; and no individual in the pursuit of duty, or even of selfish pleasure, can afford to carry such weighty handicaps and hope to win the race."

PLYMOUTH CHURCH CLUB

AND

ARMOUR INSTITUTE

PLYMOUTH CHURCH CLUB AND ARMOUR INSTITUTE

A good example of a church club is that which forms a part of Plymouth Church in Chicago. Plymouth Club was founded by Dr. Scudder and is warmly encouraged by Dr. Frank W. Gunsaulus, the present pastor of the church. Dr. Gunsaulus is also president of Armour Institute, where manual training is taught side by side with letters and the sciences to men and women alike. In these two eminently practical organizations most of the conditions favorable to growth are already furnished. Add to these Emancipation as the motto of the club, and as the requisite mental accomplishment for admission to the school, and the conditions will be perfected to the highest degree.

The word Emancipation has a very formidable sound because it is associated with a great war; but its attainment through germ eradication is a simple and easy accomplishment.

The presidents of great mental and manual training institutions know that the depressing and dwarfing phantoms of the mind are merely bad habits—weeds that can be rooted out—and that anger and worry are the roots.

They have provided commodious buildings, learned professors, the most perfect chemical and mechanical appliances, and thousands of books, to aid mental and manual culture; and yet, they fail to apply the first principle of all their sciences to the preparation of the pupil. In horticulture they do not tolerate worms or weeds; in chemistry they first examine into the purity of the ingredients; and in mechanics the greatest care is taken to avoid friction. Anger and worry are conditions of extreme mental friction, which, during

their presence, stop the progressive action of the mental machine.

It would impose no impossibility, neither would it entail any hardship, to require of students that they should subscribe to the following:

Science teaches, and experience corroborates the fact, that the depressing or evil passions are bad habits of the mind, and not necessary ingredients.

Anger and worry are the roots of the evil passions and can be pulled out.

In order to promote the best possible growth it is required that Emancipation should be the rule of life of the student.

Under the suggestion of the possibility of Emancipation from undesirable mental enemies, emanating from so respected a source as the faculty of a chosen college, the student would acquire the prerequisite condition of "faith"; while the absorbing work of college life, surrounded by fellows working in sympathy with him, would strengthen the faith into a belief; and

the immediate recompense of harmony would be evidence of its value as a rule of life.

From the school the student would carry the rule back into the family, and into all walks in life; and with the aid of present means of communication the influence would spread the world over, disarm the prodigious preparations for struggle that are being made, and distribute the palm branch to take the place of the sword.

Will not the great educators whom the world respects so highly, and in whom it has so much faith, try the experiment? The promised fruit is worth the trial.

DIAGNOSIS AND REMEDY

DIAGNOSIS AND REMEDY

It is believed by many, that Society and Politics, at the present time, are badly diseased. Mr. Max Nordau's diagnosis of them, which he entitled *Degeneration*, has met with general approval. Legislative (especially municipal) corruption, and the degradation of some of the courts, are open evidence of the fact. Statesmanship and Politics have been divorced, and are already strangers to each other. The marriage of Might and Right, has been sanctioned by popular consent. Power is no longer used as a lever with which to uplift the weak, but has been transformed into a social crushing machine. Caste, ostentation, dissipation, and insincerity, are the established idols that lure the present generation towards greedy ambition.

It is also believed, and is perhaps true, that the social ulcers have been so irritated by ostentatious rivalry, and the commercial ulcers are so distended with the pus of ruinous competition and corruption, that they must soon come to a head, and that convalescence and cure may be possibilities of the future.

While these symptoms of disease are visible to all, and are tolerated as necessary evils, they fortunately do not cover the whole body politic; but yet, they seriously disfigure its face, and grievously affect the healthy action of its heart.

In the political world, many agents are actively at work to effect cure of the evils which flaunt unblushing in the face of the public. The Committee of Seventy in New York, The Civic Federation in Chicago, and the National Municipal Reform League of the United States, are all doing good temporary work, but they do not reach the root

causes of the evils they aim to correct; and it is doubtful if the reforms they accomplish will be any more permanent than were those of their equally zealous predecessors.

In the moral and religious world, much the same futile methods of cure through repression are in use that obtained during the Dark Middle Ages.

In the individual, phantoms of the imagination, whose presence impose stagnation and disease, are created and clothed with the authority of masters, under the belief that they are the curses which bind fallen men to earth; and this in contradiction of every assurance and promise of Christ; in opposition to all intelligent methods of culture used in connection with animals and plants; and contrary to common sense.

These are strong statements, but they are indisputable; and if they are true, what then, is the remedy?

As previously stated, *the only cure is*

the germ cure; and, beginning with the individual.

The task is not a difficult one. Appreciation of the limitations of the power of the depressing passions, and one's strength to extirpate them, and to be superior to them, are the only necessary prerequisites to victory. There is no tedious discipline, as in the various methods of repression in vogue; and dividends are immediately and continuously collectable on the fair face of the investment. No rule of conduct is necessary; for, out of Emancipation, only *good* conduct, to fit environing circumstances, can be expected; and yet, every Christian, every Jew, every Buddhist, every Mohammetan, every Free Mason, and every Odd Fellow, can accept Emancipation as a rule of life, without renouncing his other faiths and affiliations, because it is the fundamental principle of them all, expressed in terms of present knowledge, and unclouded by the

shadows of ignorance and superstition, which gave the name of Dark Ages to a period of our history.

And outside of these devotees, there is the great mass of men, the so-called Skeptics, who claim to adhere to logic, and scientific sense, for their light on spiritual, as well as on material subjects. To these, Emancipation will be a haven of repose for their spiritual yearnings; and, unimpeded growth. under Divinely natural conditions. "will do the rest" for them all.

PRESCRIPTION

PRESCRIPTION

One grain of the assurance of Christ that man is made in the image of God.

One grain of respect for the responsibility of the care and culture of the Divine Essence with which we have been entrusted.

One grain of the command of Christ (implying a possibility) "Be ye perfect, as your Father in Heaven is perfect."

One grain of the example of Buddha that man can grow to perfection through the elimination of anger and worry and their brood of dependent passions.

One grain of the wisdom of Aristotle which declared that the passions are habits of the mind, and can be gotten rid of as physical habits are gotten rid of.

One grain of the assurance of Omar Khayyam that Heaven and Hell are within ourselves.

One grain of the assurance of Christ that "the Kingdom of Heaven is at hand."

One grain of common sense applied to an analysis of mental handicaps and the discovery of their limitations.

One grain of the to-day experience of the author that anger and worry are the roots of all the passions which depress, and can be eliminated.

DIRECTIONS.

Take: and then let

The ever-full, never-full bounty of love,
Sing a song, tell a tale, strike a chord, from above,
Soften strife out of life, find a pleasure in giving,
Sound the kev-note on earth, of the Art of True Living.

SCRAPS OF EVIDENCE

SCRAPS OF EVIDENCE

Early in life I was fortunate enough to acquire the belief that, what seemed to be the consensus of opinion of the learned in any art or science, ought to be true; and, accepting their dictum, I have tried to grow up to an appreciation of their intelligence or taste in the subjects of their study, without combatting it with my own callow impressions. In this way I have enjoyed an early appreciation of the classics in music and in art, much in advance of the ordinary experience derived from personal contact. In this spirit of investigation I have collected some scraps of evidence which all prove my theory. No one has denied the possibility of Emancipation, but every one has found a pleasure at once in the ray of hope it suggests.

Since my attention has been direct-

ed to the possible total emancipation from the depressing passions, I have taken occasion to interview every man who seemed to enjoy unclouded happiness, as to the secret of his happiness. In almost every instance I have learned that the emancipated condition has dated, not from infancy and inheritance, but from some incident in later life that exposed the passions to ridicule, or showed them to be a cause of danger; such as death as the result of worry, or crime as the result of anger; some object lesson which proved the danger of permitting the passions to absorb one. I enquired of

A PHYSICIAN

who has recently been selected by vote of the members of his profession to a position of honor among them, and who is conspicuous for his enjoyment of such healthful recreation as only much younger men usually enjoy, whether he did not consider

anger and worry habits of the mind, and not as necessary ingredients. "Certainly," said he, "and I know it to be true by the best possible evidence, the evidence of experience." After some further questioning I was able to get from him the following story: "When I was a boy I had an ungovernable temper which brought from my neighbors the prediction that I would come to some bad end. At school I was known as one of the four or five 'roosters.' There was scarcely a day that a ring was not formed, and some of us 'roosters' did not engage in a fight. I followed my studies pretty closely, however, in pursuance of a natural inclination to be 'on top,' but without any laudable ambition in connection with them, and finally graduated in medicine and began practice. I suffered great annoyance from horses and servants, and quarreled with them constantly, and got mad at my patients if they showed any unreasonable ten-

dencies; until one day it came to me as a sudden revelation, that, what most hindered them from getting well, was the very thing that possessed me the greater part of the time, and made me disagreeable to myself and others; and I resolved to master myself as I had tried to master others. From that time I date my success in life, and certainly my happiness. I will not allow anything to worry me. If a driver or other servant does not please me, I do not quarrel with him, but pay him off, and let him go with the best of feeling. I have a collector who is very faithful, and very candid at the same time. When he fails to collect an account that is due, I sometimes ask him the reason, and he repeats to me what my patient has said. One day I questioned him about an account that had been long overdue, against a patient whom I met cordially every day at the club, but who was evidently 'short' at the time and suffered annoy-

ance from collectors. 'What did he say?' said I. 'He said, sir, "Tell the doctor to go to hell," replied the honest collector. Most men would have taken offense at the message, and prosecuted his patient for the debt, or 'cut' him, or expressed anger in some way; but I simply didn't go where he had ordered, and never referred to the matter with him. We are the best of friends now, and he is one of my warmest advocates."

A MANUFACTURER

The president of one of the largest manufacturing corporations in the country, having properties in a dozen states, related to me the following story:

"Some years ago I journeyed south with a railroad magnate who stood very high at the time in the railway world. We came to a river crossed by his road. The bridge had been washed away, and, while it was rebuild-

ing, trains were ferried to the further shores. Owing to some accident there was no boat on hand to transport the official's car across the stream. He became so angry that he flew into a wild passion, and cursed and discharged the subordinates in charge of the division without inquiry as to the cause of the delay. He learned afterward that the accident to the boat was unavoidable. and that none of the employes whom he had insulted so grossly and discharged so unfairly were responsible for it; but he was too *proud* to apologize.

"The incident made such an impression on me, that I resolved never to show anger again before my employes; and I have kept my resolve. It has led to my renouncing the habit altogether, and for many years anger has ceased to be a component part of my nature. I am sorry that I did not discharge worry at the same time, as results have proved that it has had

no real cause to exist; and it has, as you say, stolen much precious time and energy out of my life."

A MADMAN

Another example of the possible control of the passions, and a most important one, is told by another friend. One of the chums of his youth had fits of anger during which he was possessed with an insatiable desire to kill the object of his wrath, if it happened to be a living being, or to break it if it were inanimate. During his seasons of calm he deplored his weakness, and resolved not to permit it to take possession of him. He stopped being angry because he was afraid of the consequences. He *did not dare to be angry*. As a result he has lived a life filled with charity and consideration for others, which has been a blessing to himself and those about him.

MR. DANA

Mr. Charles A. Dana once sent a member of the staff of the New York Sun to learn, if possible, what was the probable cause of the death of some men of high standing in the financial world who were reported to have hastened their death by overwork. Mr. Dana did not believe that hard work could kill. The result of the inquiry in each instance was to the effect that these men were the victims of worry, which was as unnecessary, as it was unprofitable and fatal.

AN AUTHOR

One of the most prolific, observing, and interesting writers of stories and descriptive articles for the magazines, a war correspondent and one time journalist, has endorsed and practiced the theory presented in this paper, and has done me the honor to write approvingly as follows:

"I have succeeded in entirely rid-

ding myself of the cancers, and am amazed at the ease with which it was done. You are certainly an apostle of sweetness and light, and I shall never be able to thank you enough for letting me into your noble secret."

He notes especially an improved digestion, and feels younger each day as he progresses in the new life.

A GENERAL MANAGER

The Southern General Manager of one of the largest British Insurance Companies is a tried convert, and finds health and happiness which had never been attained while under the thraldom of worry, which was his only former affliction.

AN AUTHORESS

The author of a novel which has just come before the public, and which is one of the purest and most ingenious stories ever published, is an ardent convert to the belief that she is superior to the depressing passions, and her

naturally religious temperament finds great solace in it.

A LAWYER

A leading lawyer of New Orleans, of very old family, religious by nature, but not sectarian, found comfort in the idea of the possible elimination of the passions, and the unrestricted growth of the God-given faculties, in substance as follows:

"The germ theory of cure must appeal to *all* persons in a greater or less degree, especially to such as find it difficult to believe in a personal Deity who receives directly and directly answers prayer as a special dispensation. They can find logic in the cultivation of the Divine Spark which has been breathed in to them, and feel that in its growth toward perfection the Laws of Nature are being assisted and not violated; while to such as find faith in a personal God and comfort and help in prayer, the ability to be superior to sinful

thoughts will give stimulation to their faith, and be a fulfilment of the Example, which taught: *'Get thee behind me, Satan'!"*

A SOUTHRON

I was traveling with a friend from the South who is one of the best fellows that I know. He is kind, considerate, chivalrous, and all that characterizes a Southern gentleman; but he has a false idea of dignity in some respects, and precipitates controversy sometimes without cause, and when he himself is to blame in the matter. We were discussing the theory of Emancipation, and he agreed with me on almost all of the points at issue, in fact to such an extent that I felt that he absorbed the idea fully, when he said: "Yes, it is true, and I believe in it, and I think I have practiced it somewhat; but I can't stand impertinence from niggers; they rub up against me all the time, and annoy me terribly, espe-

cially these Pullman porters." "Yes," said I in reply, "you have attained pretty good self-control and have reason to be proud of it; you are pretty nearly a perfect man; the only thing you are not superior to is a nigger." The rebuke impressed him as a truism that had never occurred to him in that light before.

The truth of the matter is, and I have had both experiences to prove it to my own satisfaction, antagonism invites antagonism. A fostered dislike or an anticipated friction sends out a shaft in advance which rebounds and rebounds with quickening vibrations. If one is looking for impertinence from any source he will be pretty sure to find it; but if he carries a mind and heart free from prejudice, which is the condition of Emancipation, the shaft will not be unloosed, and the disturbing vibrations will not occur. I do not believe that Pullman porters were ever discourteous to Phillips Brooks, or Ed-

ward Everett Hale, or Professor Swing or men of their caliber of mind; or if they were, I do not believe that the impertinence made any impression on them except to excite pity.

FEAR DISPELLED

The most remarkable evidence in support of my theory that fear is dispelled with worry, and which corroborates my own experience, comes from an old friend who once had a shock from a stroke of lightning, and who, on account of it, has for years suffered wretchedly from a depression akin to involuntary fear whenever the weather has indicated an approaching storm. He has accepted the possibility of Emancipation and enjoyed deliverance from the passions, but strangely enough has also now immunity from any uncomfortable feeling during electric storms.

TIMIDITY DISAPPEARS

Another convert states that he has lost all timidity, in the presence of an audience, which formerly he could not overcome.

THOMSON J. HUDSON

Mr. Thomson J. Hudson, in his *Law of Psychic Phenomena*, has marshalled a great array of authentic evidence, gathered from the researches of many Psychological Societies, which all prove the power of the mind over itself and over the body, and its amenability to suggestion, under the receptive condition of faith. One can not read this able work without becoming convinced that Emancipation is entirely possible. Any one who wishes to learn something of the power stored within him, will do well to read the *Law of Psychic Phenomena.*

The success of the Keeley Cure in conquering the habits of drinking,

opium, and tobacco, is proof of the efficacy of germ treatment where the germs are sensual, or mental. If bichloride of gold can cure such dread passions of the appetite, may not bichloride of *common sense* cure the bad habits of the mind that cause them?

A MASTER WORKMAN

And now, comes a scrap of evidence that is valuable because it is furnished by a man whose experience is wide among the people who make the wealth which we all enjoy; to whom we are directly indebted for the comforts and luxuries of life; and whose endorsement of an idea or reform is necessary to make it become a feature of our system or government. He went west many years ago from New York, a mechanic by trade, and found employment in the shops of one of the great railroads. In time he was advanced to the position of foreman. In private

life he is now a Baron Bountiful in the service of everybody within his reach. As Masterworkman of Labor Organizations, he has urged the just cause of his confreres with the success that follows earnest conviction. In the intimate confidence of his employers, he has presented their side of a controversy to the men without any of the misrepresentation of a demagogue.

He is the President of a sound Building and Loan Association, without salary, not to make money for himself, but for the purpose of helping his men to build and own homes; and those who have felt his assistance in that direction, and owe him debts of gratitude for various benefactions, are numbered by the hundreds. Whenever there is sickness, he brings solid help and the sunniest of comfort; and when there is death, he knows just how best to serve the afflicted family with those delicate attentions which relieve them from repulsively material de-

tails, his presence always bringing comfort even under circumstances in which people want most to be alone. His sympathy is universal, and reflects itself into the hearts of all with whom he comes in contact.

To such a man, one would naturally think the depressing passions were strangers, and that he must have been born without them; but he assures me that he was a slave to them for many years, and that he was frightened out of harboring them by a physician, and that whatever good he has accomplished in his humble sphere (as he calls it) he attributes to the partial Emancipation which his doctor's warning led him to enforce upon himself. The story that follows was elicited on hearing an outline of the theory of possible Emancipation as presented in these pages.

"Stop right there: don't go any farther till I have talked with you about that part of it. It is as true as gospel, but I never knew what it was. I have

had an experience which makes me know that it is true, but I didn't know the reason for it. When the doctors told me that I must quit worrying and take it easy, or medicine would do me no good, and I would die, why didn't they tell me that anger and worry were not necessary, and that it was they that I was suffering from? I would have understood it better, and I wouldn't have had so much trouble about fearing I would have them back some time in spite of myself. Why didn't the preachers tell me this when I was a boy, and let me begin to live then, instead of waiting till I got to be an old man or pretty near to it? You can bet that my boys will know this thing right away, and live it too, and I want my men to know it. It is the only thing they need to complete their happiness. The old gentleman needs it, and Mr.—, and Mr——. (mentioning a number of well known men who are their own worst enemies, who harm no one but

themselves, but whose abuse of self, through worry, is as merciless as the tortures of the Inquisition); and what a blessing it would be for the women! See here, I want a hundred of those books as soon as they are published, and I know where they will do a heap of good. They will be better than the medicine of all the doctors, and do a lot of good besides. I'm going to commit what you have told me to memory, so as to tell people about it if I haven't got a book by me. You see that I know all about this, for I have had an experience. When I was a youngster, I was naturally ambitious, and pretty smart with the tools, and 'took' with my employers, and finally got to be superintendent. Then I got to be more ambitious, especially after I was married and the children came. I wanted them to have a good education and be fitted to be gentlemen, which I knew their mother's, and I might remark incidentally, my own blood entitled them to be.

I was pretty sensitive, and was always standing up for my rights. I was too apt to worry. I had not heard what you have told me and thought worry necessary. If I had not worried I would not have got angry.

"When I got to be superintendent I thought that one of the things that I had to do was to be sure and maintain my dignity, and show it by occasionally making believe mad at something. At first I did not feel it half as much as I showed it; but I thought it was part of the business of a boss to get mad, until finally it got to be a habit, and grew on me till I was in a state of anger most of the time. I also thought that I had to worry about things, or I would not show the proper respect for my responsibilities. It was the way I had of letting myself feel that I was carrying a terrible burden and earning my salary. The trouble was that, while it was partly play-acting at first, it came to be habit, and worked on

my health in the end. The doctors dosed me with all sorts of medicine. I was a regular pigeon, and gave up many a hard-earned dollar to them for no good at all. One day Dr. L——, to whom I went as a last resort, for I was beginning to have dizzy spells and twitching in the face that was serious, asked me a lot of questions about myself and my habits and duties. I told him frankly, and when I had done so he said: 'There is no use giving you any medicine, you have got to quit worrying and take it easy; that is the only trouble with you. If you keep on with your worry I will have to give your family a certificate of death; so, if you don't want me to do that, you just quit your worrying and take life easy. Whatever you do, don't get into fits of anger, for that is more wearing to a man in your condition than anything else.' Well, to 'fess up and tell you the truth, I got frightened out of my wits. I hadn't got near enough to

eighty (my limit) to think about dying, and I didn't want to do it right then, especially as I hadn't got Mary and the boys well enough fixed to leave. The other doctors had made a monkey of me, and took my money, and told me that I would be all right in a few days; but this honest German told me the truth and set me to thinking. I didn't say a word to anyone, but made up my mind I would take his advice. At first I thought that I was shirking some of the duties of a superintendent, when I quit getting mad and worrying; but I squared it with myself by saying to myself, 'Better be a tame donkey for the company than a dead one.' Well, I didn't know it at the time; that is, I didn't know the cause of it, but from that time I have just had luck under my wing all the time. I have pleased my employers, and I have pleased the men, and things have been coming my way in great shape, and they are still a-coming. Why, I see it

all as plain as the nose on your face. Those little devils that keep a man back, and keep him from being happy, have no business there by rights; and all you have got to know is that they are poachers, and all you have got to do is to tell them to 'git.' And just see how it would work if everybody knew this as I see it. If you knew that your neighbor knew that Emancipation was possible, you would know at the same time that he was no fool, and that, knowing it, he had become Emancipated, of course, and there would be a trustful sympathy established at once, and you would pull together and never apart after that. If his fence accidentally encroached an inch on your land, you would be glad of it; or, if your fence had been set on his side of the legal line, he would not object; and so it would go on between you, and you would be happy and good neighbors to each other. Why, I would rather my men would have that secret and day's

wages, than a million of dollars without it; and my boys, if I don't leave them a cent, I will leave them full of this secret, and won't worry about their future happiness. I was much interested in that book you gave me several years ago called 'Looking Backward.' What the author said about co-operation, and all that, was all right and very beautiful; but I didn't take much stock in it because I had such a poor opinion of human nature, that I didn't think people could quit grabbing and get down to brass tacks in a co-operative way. But if you can spread the idea of Mental Emancipation as you have told it to me (and I don't see what can help its spreading like wildfire as soon as it gets out), the social paradise pictured in 'Looking Backward' will come as a matter of course; and I see it a-coming If you take off a brake I can see how a car can run down a hill, but with the brake on I couldn't see how you could push it down.

"The more I think of this thing the bigger it gets, and it is a sure winner. Now suppose my family, and the B. family on the corner, and the N. family next door had found out the secret, anybody that couldn't grasp it couldn't live in the street, he would feel so uncomfortable. In fact, if there were such an one, we could put him down for a crazy man or an idiot, and treat him with the same consideration we treat such weak people.

"Or suppose the men over in the shops were the joint possessors of the secret; why, the first thing you would know they would all be at work on some co-operative plan for themselves. Not that any of us have anything against the employers we work for, for there are no better in the land; but it is the blamed stupidity of the system that makes men work hard for small wages to feed the flames of ruinous rivalry. Look at the brains locked up in the pates of lawyers which have

nothing better to do than to mix things up so that they will get the job of unmixing them. Think what would happen if all that education and all that ingenuity were turned towards invention! Most of the tangles they are employed to unravel should never have existed, and would not have existed in a community where the secret of Emancipation had been told. In all of the clumsiness of competition, and the expense of pullback methods, labor, the source of all we have, pays the whole freight in one way or another; and the reason it does so is because of the little parasite devils that are sawing wood and hatching eggs in the minds of each individual worker and producer. With these little devils at work in him he is suspicious, selfish, jealous, and what not else, because he thinks his neighbor and fellow workman are similarly possessed, and he must be so too to get along. Under this condition cohesion is impossible, and schemers prey upon

the separateness of the producing community to rob it of as much of the product of its labor as possible. Suppose that the secret of possible Emancipation should become general (and for the life of me I cannot see how it can fail to do so), there would be confidence, trustfulness, cohesion, ambition to be useful, and the energy of the healthy child for play-work would return to the rejuvenated man, and he would play work under those conditions and not feel that it was a mark of servitude and necessity, and the land would sing with the sound of willing industry."

My friend had become eloquent under the inspiration of the possible establishment of a Heaven on earth to which he could invite his friends. Do not think that this is not a true report of a conversation in real life. My friend is a real character; is well read and educated by observation and experience, and could succeed in almost any position in life except in such as

did not give "value received" for the service rendered. He is one of those "Noblemen by Nature" to whom the world owes so much, but pays so little; but he is happy in doing good, and the field he works in is one of the richest for that harvest, and the compensation he prizes most highly, is the happiness he is able to give others. He had the secret of True Living forced on him, in spite of the example of the world, without knowing the true cause or value of his good fortune; but his happiness was increased many fold when he learned that it was his birthright; was a possession of which no one could rob him; and would remain his as long as he lived. And as he has faith in the Eternal Evolution of everything, he feels that, freed from the depressing passions, there will be no end to his growth; that, at the so-called middle age of human tenure, he is but in the beginning of life; or, if not that, that each day is a wealth of joy unto

itself in spite of any external conditions; for he has found that "the kingdom of Heaven is at hand" and that a branch of it has been established in his own heart.

All men are not constituted alike. In the economy of Nature it is her purpose that no two things are made alike. In a million years a million men could not count the spears of grass in the fields, or the hairs of the heads of men; yet no patient investigator has been able to find any two of them that did not differ from every other one when put under the lens of the microscope One thousand millions of humans inhabit this earth. Each has essentially the same form, the same two eyes, the same mouth, the same ears and hands and arms; and yet even in the case of twins, where the nearest approach to similarity comes, the mother never can mistake the one for the other. If you are unlike others, it is because nature chose to cast you in a different

mould to serve some wise purpose; and with that form, comes the God-given essence of the Divine, whose presence and growth are evidenced by an innate yearning for spirituality. Much spirituality lifts a man above his less spiritual fellows and makes of him a cornerstone, or a keystone, or some other important segment of the social structure; and lack of it condemns him to be a bit of rubble, or an atom of filling. The cornerstones and the keystones help and support each other in the stately arch, while the rubble and the atoms fall apart and become dirt, when allowed to find their level. Which shall we choose to become: the keystone of the arch, or some of the dirt of the earth beneath it? Which shall we choose: happiness, health, growth, usefulness, rest, and a fitting relationship to the Divine, or the reverse? Each is what God made him plus what he can attain by growth. Through eradication of

the cankerous passions; through the extirpation of the mental weeds; the dwarf may grow to be greater than the king; and all can freely and fully enjoy life and growth, when they have learned the A–B–C of True Living. The grammar, and the rhetoric, and the poetry, and perhaps a higher intelligence than we know of now may follow, and are sure to follow; but they will be but brighter phases of happiness already attained.

A CHURCHWOMAN

In searching for corroborative evidence of the possibility of Emancipation, I was fortunate in meeting a lady whose acquaintance with the several religions and metaphysics is exceptional; and whose clear intelligence regarding the value of menticulture, makes her a rare critic in questions of this kind. From her I received the most valued encouragement. She is a devout churchwoman, but has studied along the sev-

eral lines of psychology in search of additional light and strength. She had read my simple presentation of the theory of germ cure, and found in it a ray of hope, the effect of which she described as follows: "The sensation that was produced in me by the suggestion, I cannot describe. It was as if a great flood of light had burst upon me, and I saw the possibility of an immediate realization of my spiritual ideal; and I have prayed to God constantly, that it may not leave me. There have been unusual occasions for worry and annoyance since then. I have just moved to a new city; into a new house; and my husband and I are beginning life anew in an untried field. All of my past associations are broken up, and new sympathies among strangers are to be formed. My husband's health has been poor, and mine has been wretched, so that we have been compelled to seek climates more favorable, at the expense of financial con-

siderations; yet, the cloud that hung over our prospects has been miraculously dispelled, and my days and nights are soothed with a calm contentment and happiness which I have never known before. My religion seems more precious to me than ever. It seems as if one *simple little ingredient* that it lacked has been found; and that now it is perfect. I have always been possessed of a desire to accomplish one act in life which should be conspicuous for its usefulness to some one; and if I can ever succeed in giving to one person the light and comfort that this revelation has given to me, I shall feel that my ambition has been attained."

Her discovery of a *simple little ingredient*, in the theory of germ cure, led to a new appreciation of the idea of simplicity in connection with it, which has been amplified in the succeeding chapter.

FIRST PRINCIPLES OVERLOOKED

FIRST PRINCIPLES OVERLOOKED

Simplicity and harmony are the ultimate conditions to be attained in all things. In literature, and in music, and in oratory, and in painting, and in mechanics, and in life, simplicity is at once the greatest charm, and the best evidence of merit. In mechanics, a *simple little device* usually perfects the great labor-saving machine. In chemistry, a *simple little ingredient* may give culminating power to a world-building or a world-destroying compound. In oratory, a *simple and impassioned appeal* is most potent to move the multitude to action; and in menticulture, the *simple and direct application of the germ cure*, may be able to effect a millennium in social evolution within a generation. Stranger things have happened! Because it has not happened, is no reason

why it should not happen. In fact, there are logical reasons why the habit of repression should have smothered any idea of germ cure, till Science placed an analogy in physics before our eyes; especially because the false hypothesis of original (or natural) sin, has been persistently advanced as a law of our being.

Christ taught the germ cure, and hinted at no other as an alternative. In the sermon on the mount; in his talks by the Sea of Galilee; and in his rebuke of the devil in the desert, there was no note of indecision suggested. *Do* and *be* and *get* were unmistakable commands. But these commands were given in a gentle manner, to half-doubting disciples, and faintly echoed by them to an incredulous world, that had not learned the power of mind over matter, or over itself; and hence the world waited for Science to prove even greater possibilities, before giving heed to the *simple* com-

mands of the Great Teacher in the manner he commanded.

One of the great weaknesses of the age in which we live is the ignoring of first principles, and a reaching out for the remote or unattainable. In the matter of home responsibilities, and in menticulture, this is most apparent. The order of responsibility is—the mind,—the body—the mind of the child—the body or health of the child—and so on in the sequence of relationship in the family, in the community, in the nation, and in the world; not with selfish discrimination against the more remote, but with zealous care of the nearer relationships. This order, however, is rarely observed. We weed the garden, but do not weed the mind. We pass laws to punish any who strike, or rob, or corrupt a citizen, but there is no law to protect the abused or neglected children of drunken or incompetent parents, except in extreme cases. Breeders of fine animals take

the greatest pains to guard all the conditions surrounding their stock, and at the same time encourage family alliance with consumptive plutocrats.

The antiquated and primitive doctrine of *laissez faire*, has been replaced by those of Division of Labor, and of Protection, in the cases of the strong who have demanded them, or who have purchased them through legislative cupidity; but still obtains in the cases of the weak and non-assertive.

The truant subjects of great nations, scattered in foreign lands, are hedged about with protection equal to an imperial guard; and thousands of men and millions of money are sacrificed to revenge an insult to, or protect the property of a claimant citizen at the Antipodes; while hundreds and thousands of the producers at home are starving and dying, because of the maladministration of the first principles of economies, and the *laissez faire*

license given to selfish and unscrupulous competition.

Arrogant commerce, and the already-powerful, have no end of protection; but the mind, the health, the child, and the producer, are left to the tender mercy of chance, or are hampered by crushing conditions of abuse and neglect contrary to every law of growth; and thus it must be; until we adopt the germ cure, as a principle of menticulture, and Emancipation, as the first evidence of intelligence and respectability.

In self-administration, the far-away habit is quite as prevalent as in the administration of Society. Men and women slave and save, to furnish means for sending missionaries to India, to release the Indian mind of imagined evils, while they crawl about servile to anger or worry, or both anger and worry. They set their ideal of happiness at an indefinite height, always out of reach. They

hide their Heaven behind the curtain of death, and refuse to look for it within the precincts of their own heart. They waste precious time in speculating as to the form and attributes of the Cause of all things, its residence and disposition, while they smother under the pall of inappreciation, the best evidence of its existence, and the most potent workings of its power, within themselves. And all this because they work from the wrong end, and are dull to the efficacy of growth from the basis of Emancipation.

Their method of life is like the unraveling of a snarled skein from the middle. They fumble futilely at the snarl, and accomplish little, if anything, when they ought first to release the end within themselves, and follow the cord from that beginning, along the line of growth and organization, to the condition of unrestricted freedom, and usefulness,—the condition of Emancipated Brotherhood.

Religions are founded, fraternal societies are formed, armies are marshalled, and nations are grown about a sympathetic idea, to which the majority subscribe. The aim is always the same: growth, protection, harmony, happiness, Heaven. But the growth is slow, the protection is only partial, the harmony is incomplete, perfect happiness is impossible, and Heaven is indefinite and remote; because their organization tolerates selfishness as a necessary "mark of Cain," instead of being built on the foundation of Emancipation.

All true calculation must recognize a unit of value; in menticulture the only true unit is Emancipation.

In harmony, instruments cannot be tuned from several standards; there must be one key-note; and harmony in menticulture can only come from the key-note — Emancipation.

SLAVES OR FREEMEN—WHICH?

SLAVES OR FREEMEN

Within the memory of many now living, Society was dominated by the belief that human body-slavery was a Divine institution.

Thirty-five years ago a great war was waged against the institution in this country, at the expense of hundreds of thousands of lives, and thousands of millions of dollars worth of property.

That war resulted not only in killing the institution itself, but also in the extirpation of the idea of its Divine origin.

It is no longer a question of debate in any part of the civilized word, but an established international understanding, that slavery is not only unjust to the enslaved, but an evil, the effects of which are shared by the master.

Negro slavery in America was, however, a mild and beneficent institution, as compared to the voluntary servitude to Mercenary Fashion, which enthrals so many at the present time. Mercenary Fashion places burdens on rich and poor alike, and costs Society more lives and property yearly, than all that was wasted during the war of the Rebellion.

Most of the masters of the negro were kindly and considerate, and not a few of the negro uncles and aunties now living, regret the "good old times when marster and missus did all the plannin' and pervidin', and all we uns had to do was work, and sing and dance."

On the other hand, Mercenary Fashion has headquarters in Paris, in London, in Vienna, and in Berlin; and sets its traps all over the world, baited with styles of such absurd taste and uselessness that interest in them can only be brief. It is part of

its deliberate policy, not to suggest any form or style that has merit sufficient to make it desirable a second season. It avoids any approach to the simple and beautiful and comfortable drapery used by the ancient Greeks, because of fear that its trade will be ruined by the stability of the wares. Ostentation is the ever-ready victim to take the poisonous bait; and then, there is a mad rush of the mimicking slaves, to assume the fetters which bind them to constant toil. Dishonor, infamy, and shame, are braved by men and women alike, in following the allurements of Mercenary Fashion.

Fear (of criticism) and Envy are the two phases of the root passions, that are the most powerful and active agents in securing victims for Mercenary Fashion; but, if Emancipation were the established rule of life, these agents would not exist; Ostentation would not be followed; and Taste, and Usefulness, and Perma-

nence, would be the leaders instead and a state of coöperation which might properly be named Good Fashion, or God Fashion, would succeed the tyrant of the present; and Fashion, under such conditions, would be a blessing instead of a curse as at present.

Mercenary Fashion has met with a formidable adversary in the bicycle. The absurd costumes inflicted by it on a servile world, seem as ridiculous when mounted on a bicycle, as if they were placed on the David of Michael Angelo, or on the Venus de Milo. Bicycle costumes for women may not displace all others; but, with the freedom of movement enjoyed on the wheel, in a costume suitable to the unhampered action of a biped; with the constant restraint of position rendered necessary by the wearing of skirts removed, woman may soon become free to move and act as Nature designed that she should move and act, and enjoyment of this new freedom

will greatly modify her slavery to Mercenary Fashion.

Fashion (or mimicry) is good, if properly led.

If it were fashionable to believe that anger and worry were unnecessary weeds of the mind, were blemishes that could be removed from the disposition, were habits that were unbecoming to civilized man, and were handicaps to energy and happiness that could be put aside at will, the world could follow *that* fashion to a state of Emancipation, with all the enthusiasm it could muster, and benefit itself by being fashionable.

And, should a just appreciation of the power within us become *fashionable*, the tendency to mimicry; which is now the connecting link of resemblance between us and the monkey from which we have evolved, would become an element of strength, instead of an element of weakness.

We, as individuals, support the

fashions, but we do not suggest them. We support waste and discomfort, for the benefit of mercenary and designing fashion-makers, with the product of never-ending toil, because we ape Ostentation, cringe before Fear, and encourage Envy as an attribute of Pride.

We are slaves indeed! not only in the matter of clothes, but in the matter of the distribution of the necessities and luxuries of life and comfort. We do some things more cleverly than the rest of the world, but in others we excel in clumsiness and inconsistency. In Mexico (our nearest neighbor), a sharpened stick is still used for plowing; but, that is not nearly as crude, of its kind, as some of the business methods that we support in this country are of their kind; and in matters of utmost importance, too. For instance: in the city of Montgomery, Alabama, there is a square, or rather a diamond, around which, and within a

block of which, there are eight or nine drug stores. This may not be an unusual bunching of druggists, but, as Montgomery is a meeting point of several terminal railroads, and trains from all directions are usually detained there one or two hours, I have had abundant opportunity to study this constellation of red and green lights, that blink and stare at all who visit the park they look on. They all seem to be full fledged, and fully equipped drug stores, and not devoted to specialties, as one would suppose as a reason for there being so many of them.

As it is, there are eight stores, eight stocks of goods, eight sets of clerks, eight insurance policies, eight computations of interest, eight gas or electric light bills, and probably eight many-other items of expense chargeable to the profits on the sales, and supported by the public, when one establishment would serve all the people of Montgomery better than the eight do now.

If these stores were scattered about the city, the matter of convenience could be urged for their existence. To support such prodigality, profits ranging from one hundred to one thousand *per cent.* have to be charged, and the public evidently pays them, for their existence from year to year is evidence of support from some one. Suppose the Corporation of the City of Montgomery were to vote an appropriation of fifty thousand (or perhaps only twenty thousand) dollars, for the purpose of establishing a first-class dispensary of medicines, etc., and should put it in charge of a competent chemist, who would know what medicines were good, and what compounds were not good? The patronage of the citizens would support such an establishment on a ten *per cent.* basis of profit, and pay ten *per cent.* interest on the investment without doubt, and the citizens would not be at the mercy of chance or imposition, in a matter of prime

importance to health, as they are liable to be, under any but the most perfect system of selecting and dispensing drugs and patent medicines.

This is a single instance among thousands, of the unintelligent application of the doctrine of *laissez faire* to matters of vital social interest; and is given here to illustrate a form of slavery to inconvenience and waste, that would be cleared away like mist before the sun, as the result of evolution, from the standpoint of Emancipation.

It required a million guns, and the assistance of several million men, with all the waste and blood which war carries with it, to free the negro; and the advance of humanity the world over, was a fruit, worth the cost of the war; but slavery of the individual to the parasite passions, will not enlist the rescue of arms, although it entails greater hardship than was ever suffered by the average negro slave. Each individual must gain for

himself this freedom; no one else can aid him except through suggestion and moral help. It is his birthright however, and awaits his call.

The face of the martyr glowed with radiant happiness, when he exclaimed to his jailers from the confines of his chains, "You have bound my body, but you cannot bind my soul! Kill my body if you like! it will only give greater freedom to my soul." But the so-called free citizen of to-day; who smothers himself under the blanket of worry; or, who spits angry injustice at a self-created-phantom-cause for resentment, is a weak and pitiable wretch, as compared with the bonden martyr or negro of long ago.

Emancipation, or, a perfectly *de-angered* and *de-worryized* mind, can only be secured through *conviction* of its possibility, and not simply through an intellectual admission of its possibility. Faith is the pre-requisite of every successful accomplishment in life. An

axiom of the circus ring warns an acrobat, or a gymnast, never to attempt a feat, unless he has perfect confidence in his ability to perform it successfully. Knowledge and the appreciation of the power of the mind over phantoms of its own creation, and confidence to expel them, is as necessary in menticulture as is the confidence of the gymnast in performing wonderful feats of menti-physical skill. The condition required for growth to Emancipation, is that of perfect faith and confidence, born of knowledge of the power God has given us to "cast out evil," and in that condition, Emancipation, when attained, can be anchored safely, protected from any of the battling and surging elements of discord from without.

The researches of many scientific societies along the lines of Psychic Phenomena, endorsed by every utterance of Christ, reveal the fact that faith is a pre-requisite to subjection, or

control, of the mind. The best subjects in scientific hypnotism are the strongest minded (who believe through knowledge), and the weakest minded (who believe through credulity); while the creatures of vacillating impulses, are hopeless dolts in the hands of the hypnotist, and will be those who will have to acquire Mental Emancipation because it is fashionable, and not because it is sensible.

The condition of Emancipation is one of faith in the beginning; but, as soon as it is attained, there is no desire to replant mental weeds, and no struggle to repress them, for there are no roots or seeds from which to grow them.

Faith must precede, but examples of Emancipation are sure to develop in every community, and soon the atmosphere will be pregnant with the possibility of it. Then it will be easy to *follow the fashion* and dismiss anger and worry; and, after a little, shame will attach to the possession of them.

Growth and happiness will result from the elimination of the germs of strife; natural coöperation will follow natural growth; and we will catch up with Mr. Bellamy's prophecy, long before the time specified in "Looking Backward," by the simple unraveling of a silken skein of endless possibilities from the free end within ourselves.

Fear that individuality will be lost in coöperation, is one of the hot-shot missiles of mendacity, that is being fired at Coöperation from the citadel of the condemned passions, by the slaves of the tottering house of *Can't*, but will fall, harmless, before the armor of Emancipation.

Does it lessen the individuality of the gardener to weed his soil? Does it weaken the individuality of a patient to cut out the root of his cancer? Does it militate against the power of a cause, to rid it of its faults? Will the runner run less swiftly, or the jumper jump less far, if they remove the handicap?

ORGANIZATION

ORGANIZATION

While Emancipation in the individual is worth more than all the wealth of the world to him without it, organization about the idea is desirable for the purpose of aiding others; and, (through coöperation and the most perfect economics) lightening the burden of compulsory labor, in order that there shall be more time to devote to recreation and recreative labor.

Organization on the basis of Emancipation is sure to be the next great movement of reform and growth, in the light of whose strength, the puny efforts of the past will seem like the light of a tallow dip beside an electric cluster.

This will come; not because I have discovered it for myself and am publishing an account of the discovery to

my friends, but because the world has learned something of the powers at its command; has learned the possibility of germ cure in physics; has learned the efficacy of mental therapeutics in matters of both mind and body; and is ripe for it. When I tell my friends my experience and deductions, they are prepared at once to accept them with credence. And so it will be with them and their friends, for logic and self interest are merits to commend it to all intelligent persons; and, in the immediate future, it is not unreasonable to hope that Emancipation, as a basic condition favorable to growth and Brotherhood, may not be an uncommon accomplishment and requirement. I believe that it is one of the first steps urged in Christian Science and rendered possible by the belief, as it is in the Buddhist Discipline and Christian formula, and in the circle of my acquaintance there are already many believers in the

possibility of Emancipation, who are enjoying its benefits; who find that it is *the one little ingredient* necessary to perfect their established beliefs, and strengthen their present affiliations; and to whom it adds everything and from whom takes nothing.

All the members of religious sects; all the members of fraternal societies, as well as many of the disconnected seekers after intellectual and spiritual growth, should be eager to enroll themselves under the banner of Emancipation; and if this should happen, the wished for Utopia of the most fertile imagination, would not be as remote as it has seemed to be in the past.

HOPE

НОЬЕ

HOPE

When one has attained the condition of Emancipation, let him be sure that it is only the elementary stage of growth, the happy childhood of true life (no matter what the physical age of the body), and that there is a possibility of development to a point of unselfishness, whence one can view one's own individuality from without, and direct its action from an impersonal standpoint. Then each of us can *will* himself to act as he would like to have a beloved friend or relative act in any given situation.

I believe that this is true, and entirely possible to the emancipated mind; but, as I have aimed to present only a personal discovery and experience, I will leave a deeper consideration of the subject to the test of a longer acquaintance with the new-found life.

TWENTIETH CENTURY HOPE

TWENTIETH CENTURY HOPE

In furnishing for a new edition of *Menticulture* an addition to the foregoing chapters, I cannot do better than take my cue from the caption of the preceding chapter, which was the last chapter of the previous editions.

Hope is an ever pregnant theme, but never more so than at the present moment.

The emancipation of the individual unit of Society from the thraldom of the invading passions that are grouped under the class names of anger and worry, as surely leads to the release of altruistic impulses that will free Society from the diseases of indifference, *license* and poverty, as did the emancipation of a few bondmen finally lead to a universal recognition of the principle of human freedom.

The acceleration of progress is geometric in ratio and has never yet been disappointing. It has taught us to hope for anything we desire and to know that if it is good it shall not be denied us.

The Optimism that was so clearly taught by the Master of our Civilization two thousand years ago has grown in possibilities to a point where optimists can confidently adopt the motto "All *can be* and therefore *shall be* well,"* and the abundant accomplishments of progress are evidence of the possibilities of the realization of the motto being attained.

In formulating a Hope for the Twentieth Century we must first take an inventory of what we are and what we have; note the defects in ourselves and in our possessions; outline in our

*This motto was suggested by a definition of "Optimism," rendered by the Rev. Dr. Newell Dwight Hillis in an address on Optimism, delivered at Central Music Hall, Chicago, Sunday, June 16th, 1897, and fully reported in the *Inter Ocean* of the following date.

minds what we would like to be and what we would like to have; and then proceed to plan and build accordingly, with the assurance of receiving what we desire.

With a great surplus of means, the matter of attainment of any reasonable hope is not difficult and need not long be delayed. Things—or means—do not have to be acquired, as we already have them in abundance. It only requires a change in the national point-of-view and a change of the direction of existing energy from wasteful and unprofitable selfishness to profitable co-operative altruism. The individual point-of-view of the majority (pessimistic assertion to the contrary notwithstanding) is now altruistic, but being nationally unorganized does not show its strength as opposed to the small minority of the perversely selfish. All of the prevailing conditions seem to be favorable to a change from enforced selfishness to co-operative or voluntary

altruism, and the nineteen hundredth anniversary of the birth of Christ is a fitting occasion for a Christian nation to re-adjust its manners and its economies on the plan of the Master, as intended by the Declaration of Independence and the Constitution.

Society, in experimenting with government, has tried and suffered many different forms. In the beginning there were only families in which all men and women were brothers and sisters in sympathy. Tribal government was but an extension of family government to cover many families. Under tribal organization, however, wars began and slavery was instituted as one of the results of conquest. Slavery, in turn, influenced forms of government by creating the baronial, the military, the ecclesiastic, and finally the "heavenly-ordained" autocratic forms, until, having over-reached endurance, these extreme selfish forms began to be *re*formed in the constitutional monarchy and

finally in the democratic government as represented by the several republics of the present time.

In framing the government of the United States the effort to attain the simplicity and purity of family—brotherly rule—and the unrestrained strength of individual freedom and energy at the same time, license was allowed the title of Liberty, and, protected by that sacred title, has fostered iniquity, has encroached with brazen effrontery beyond the point of patient endurance, and must soon meet the stern reproof of an outraged altruistic sentiment. License, in control of democratic government has proved itself to be more autocratic and tyrannical than any of the preceding usurpations of rule, and, going the way of all tyrants, must soon be crushed out. It is the brightest Hope of the Approaching Century that its dawn will witness the inauguration of a crusade against this chief and most far-reaching evil of our otherwise wise and

almost perfect form of national co-operation.

License, masquerading as Liberty, has permitted selfishness to usurp the place of altruism in the national habit-of-thought, but the national point-of-view can be changed to the normal civilized point-of-view by organized effort, and the dawn of the Twentieth Century of the Christian Era is a good time to agree to a general truce of greed and to a change to normal civilized habits of social relations.

WHAT WE ARE

Our first duty in preparing to build a Twentieth Century Hope is to frankly note what we are, and how we behave as individuals and as a nation.

In the first place, our vaunted Democracy has become an Oligarchy of Greed, administered by License whose god is money—Mammon. This is not *cant*, although it sounds bad enough to be cant.

The administration of our national, state, and municipal governments is a constant reproach because of the dominating influence of money and corrupting lobbies, and much of our representation abroad in the capitals and marts of foreign nations is, greatly to our shame, ridiculous, being made so through the spoils system of appointment.

There is unceasing strife between capital and labor—between the producer, or parent, of capital, and its ungrateful offspring. There are squalor and crime and unrest where there should be only harmony and happiness.

There is, to be sure, not much of these evils in comparison to the good that prevails, but there should be less and even none of them.

As a nation, we have seasons and, latterly, long terms when there is much of idleness, poverty and want; public improvements that we greatly need are lacking; and general or universal edu-

cation is sadly neglected in many localities.

Here are the three chief requisites of a high grade Christian Civilization unfulfilled. May we not hope for a Twentieth Century cure for these Nineteenth Century evils?

Whenever there is any surplus of labor the unemployed are at the mercy of the meanest of alien employers. By forcing wages nearly down to the starvation point, through the dire necessities of the unemployed, these heartless employers and soulless corporations secure an advantage in cost of production that compels normally sympathetic and generous employers to do the same or fail in business, until, through the unholy greed of a single "meanest of the mean," the prevailing scale of wages is made and kept as low as it is possible to offer workmen, work-women and work-children, and yet prevent the hungry from killing the opulent in order to get food.

The point has already been reached where there is, and must continue to be, an increasing surplus of labor in the United States, even without further immigration, and hence, unless there is organized effort to prevent it, all labor is doomed to become the serf of soulless capital and at the mercy of the meanest of employers, instead of being privileged to cheerfully work under the protection of the most generous, as should be the case.

In the matter of roads—national highways—also, we are at the mercy of mean or alien property holders; and in that of education, many of our fellow-citizens—our brothers by the command of Christianity and of humanity—are at the mercy of parents of depraved intelligence through toleration of license as a phase of Liberty.

It is an old saying, but always remains a fundamental truism, that "A chain is no stronger than its weakest link." It is equally true that a system

of social or industrial economics is no safer from the incursions of selfishness than the possible invasion of its most pregnable loop-holes; that a highway is no better than its roughest section; and that systems of government and education are no more invulnerable than their weakest administration.

If license be tolerated in any degree it will invade the smallest loop-hole, ruin the smoothest highway, and weaken the best intentions of education and government.

In a government administered on the basis of altruism, neither fear nor license would have an abiding-place. Let us hope that the divinely ordained Forethought and Liberty of the Twentieth Century may be freed from these Nineteenth Century parasites.

CIVILIZED NEEDS

Our next step in evolving a Twentieth Century Hope should be to confine our present desires within our im-

mediate possibilities, and then proceed to hope and act them into existence.

Absence of poverty is the first necessity of the highest civilization, and universal education and public improvements of the greatest efficiency and of the greatest beauty are the next requisites of civilized national equipment. These three include within themselves all that could be wished for a nation, for their attainment implies pure government and naturally leads to all else that can be desired.

Let us now build a Hope as to how these civilized needs may be secured.

A public improvement of first importance is that of Good Free Roads. Good railroads are not sufficient because they are not now free, and Good Free Roads are a prime requisite of freedom.

The public roads of the United States are almost the worst to be found in any civilized country, because there is no uniformity of plan in building

them, and no widely organized effort to secure them, obstruction in that direction being at the mercy of the stingiest and least progressive of the owners of abutting property, as before stated.

In road construction we follow the lead of the least liberal, least intelligent and least progressive, instead of the lead of the most liberal, wisest and most patriotic. How can we change our leaders and secure roads worthy of a civilized nation? That is the question.

Within the most consistent interpretation of the intention of the Constitution relative to the federation of the States that comprise our United States, —an intention so self-evident to the framers of the Constitution that it did not call for explicit reference,—Interstate Communication of the freest and easiest sort, under the control of the Federal Government, holds first place

in importance, and Good Free Roads are the natural means.

It would clearly be within the scope, and should be the first duty, of the Federal Government to build the best possible highways by the shortest routes between the different State capitals. These Interstate Roads should be the care of the Federal Government, and should be protected by Federal Government regulations of the most intelligent kind.

In building these roads the Government could establish a standard of wages consistent with the necessities of living in each locality, and aim to employ labor in such a way as to absorb all of the surplus not required in private enterprises; and, construction of the national highways beginning at all of the State capitals, work would be within reach of all unemployed, and could be pushed or suspended according to the labor emergency.

This plan would make it necessary for private enterprises to pay the established standard of living wages *at least*, and, in addition, whatever premium scarcity might impose. Government in that case would stand as a moderator between capital and labor, to the extent of freeing labor from the coercion of dire necessity that is now taken advantage of by the greed of soulless employers, and at the same time it would leave the whole outside realm of competition open to choice, in which to assert and foster individualism within the private industries.

The army of the necessarily unemployed is at no time a very large army, and if the hours of labor prevailing throughout all the occupations were reasonably limited, that army would be still smaller; but the possibility of being compelled to join it is the one ever-present dread and uncertainty of the wage-earner and the constant menace to his happiness. It is the source of

more fear and worry, and anger and strife, and friction, and drunkenness than any other cause.

The evil of *any* surplus of labor over the demand for labor is very far-reaching. Not alone is *all* labor affected thereby, through the machinations of alien employers, but it becomes the opportunity of the lazy—the drones in the national hive—to shirk, and to lean on charity rather than seek employment. This shirking can easily be done under present conditions, because there is no way for the charitable individual to discriminate, and hence the possibility of the *genus tramp* that is a disgrace to our fair land and a reproach to a civilization where wealth is superabundant, as it is now in the United States.

Charity-Organization societies in many of the large cities have helped charitably inclined individuals to discriminate, and have prevented much of the indiscriminate and injudicious

giving that once was a means of harm instead of a means of good as intended, but they have effected mitigation only and not the desired cure of the underlying evil that civilization demands; for, under the best intention and working of the charity societies, there may yet be both compulsory poverty and perverse poverty; and, while no civilized nation or national sentiment should tolerate the necessity of compulsory poverty, it should put its mark of sternest disapproval on poverty that is perverse. Civilization means growth, growth means work; and the opportunity to work at living wages is the imperative care of civilized government.

If the Federal Government were to organize plans to connect the State capitals with the best possible highways as a means of Free Interstate Communication, the next step necessarily following, as the result of the national example, would be for the State governments to connect the county-seats

in the same manner; and, following that, the county governments would necessarily have to similarly connect the cities and the towns, until the system of good roads throughout the country would be complete, and all profitably accomplished within the established functions of the several national, state, county and municipal governments.

PREVENTION BETTER AND CHEAPER THAN CURE

As a matter of necessity as well as expediency, states and counties now take care of their paupers and their insane, who are made so by limitations and inharmonic social conditions that have grown up in this Nineteenth Century, and which were undreamed of in the Eighteenth Century when the Constitution was framed. May they not begin to anticipate the acceleration of progress and create conditions at the opening of the Twentieth Century that

will make pauperism unnecessary, and therefore not tolerable, and, as such, impossible?

All this can be accomplished under the Constitution, and for the next twenty years the building of much-needed public improvements might be used to absorb the surplus of labor and establish a standard of living wages, and may be confined to road making in the manner suggested, until there shall be only good roads and perfect roads to every inhabitable part of the country; and, after that, other civilized improvements will suggest themselves until the end of time, for the limit of improvement can never be reached if its lead be once taken and followed.

If these modifying, and at the same time profitable, improvements were to involve the use of the public credit to any extent whatever within the necessities of the case, would it not seem to be a wise Twentieth Century innovation to make a ten percent public invest-

ment at a three percent cost, rather than breed an anarchy that may lead to the ruin of a great war.

Had the nation peacefully freed the black slaves of 1861 at a cost of a thousand dollars each, it would not have sacrificed a million white lives, ruined billions of dollars' worth of property, and burdened the resources of five decades with a pension roll that now stands at nearly two hundred millions of dollars. Instead; it would have saved it all for the uses of harmony, peace and progress, and would not have prostituted it for the uses of war, ruin and an inheritance of partisan bribery that offers temptation to idleness and falsehood by the perpetuation of contingent pensions that were not earned.

DEPARTMENTS OF ECONOMIC EDUCATION

It has also been established by successful experiment that it is the proper function of the General Government

to create departments of experimentation and statistics, in order to freely furnish the best information on any subject to any citizen who may seek it. The subjects of hygiene and economy are of the most vital importance to all persons. In connection with the building of Interstate highways, our present unintelligent fellow-citizens employed on the public works might easily be instructed in simple rules of economy and hygiene. They might be given, in the form of rations, the benefit of the best food with which to feed muscle, and also might be taught particulars of the best methods of production, preparation, cost, etc., of economic and nutritious food that would better equip those who had once served in government employment, for the practice of hygiene and economy in living when they returned to private employment. In this manner the system that would be known to the heads of the Departments of Hygiene and Economy as the best

and most economic system of furnishing fuel to the body of the laborer, would, through the wide and all-inclusive extent of the Interstate Highway service, become the education of all the citizens of the country and at the cost only of the initial expense of one experimental station under the advice of the highest obtainable intelligence on the subject.

ECONOMY THE BASIS

And what would all of this contemplated outlay of public funds lead to in the way of profitable returns?

President Potter, of the League of American Wheelmen, is able to show by accurate statistics that the bad roads of the United States cost, in waste of power and in waste of horses and vehicles, each two years, as much as would be required to make perfect and permanent roads to take the place of the bad roads.

We have, therefore, a crying need

of Good Free Roads, whose neglect is a national reproach, and the correction of which, together with stringent immigration laws, and a sliding scale of hours of labor, would effectively, humanely and profitably cure the shameful and far-reaching evil of compulsory poverty for several years to come; and, surely lead eventually to the inauguration of an era of compulsory manual as well as intellectual education of youth during the developing period, and thereby still further relieve the ranks of the unemployed by keeping untaught and undeveloped children out of the productive occupations.

One generation of this sort of Christian and humane fraternalism would solve the problem of labor for the present and for all time, because, as machinery encroached on hand labor, hours of labor could be shortened by law, and the Lords of Production would become, more and more, the freemen they deserve to be.

Our Twentieth Century Hope has suggested a way whereby, in using our best intelligence instead of our lack of intelligence, we may open up free channels of communication between the states, between the counties, and between the cities and hamlets, and in the doing of it in an intrinsically patriotic and profitable manner create a really free people to use them—possess ourselves of perfect arteries and veins within our body-politic and start the red and white corpuscles of national blood to circulating freely in them, so that there shall be neither congestion nor paralysis in any of its parts.

That "General" Coxey advocated some such plan of organized effort to mitigate want by the promotion of much needed improvements, from a point-of-view that created antagonism in political circles, because it advocated an irredeemable and non-interest bearing currency with which to pay the

labor employed, is no reason why the opening of the Twentieth Century should not see the benefit of a similar or modified plan from other points-of-view, and thereby put in operation a practical system of sorely needed reform. As a matter of experience, the fact of a proposition having been suggested and laughed at as an innovation against established habit-of-thought and stupidly venerated custom is the best evidence that it will eventually be adopted in a form not greatly different from that of the initial proposition. *Vide* the Penny-Post.

BY WHAT MEANS?

And what means, we may reasonably ask, does our Twentieth Century Hope offer to accomplish the moderation of compulsory poverty and the attainment of public improvements, whose doing would serve a doubly profitable purpose, and which our surplus wealth entitles us to have?

Many forms of political organization have failed to give us what we desire, and yet what we want is really at our command, and is all our own.

Manipulators of unequal taxation, unjust discrimination and corporate greed have been entrusted with the management of our government. We must consider it a trust because we have either endorsed it with our votes or permitted it by neglecting to vote. The trust has not been a voluntary one on our part, but with our present lack of organized self-protection and co-operative altruism — the natural yearning for which has been drugged nearly to death by lazy apathy—the administration of our most vital interests has slipped out of our own hands and fallen into the hands of the utterly selfish, through the manipulation of ward politics in the control of the saloon-made and other depraved influences. Drinking saloons, where present politics are chiefly manipulated and controlled,

thrive on the life-blood of spasmodic idleness and thrift—the thrift furnishing the means and idleness the opportunity to patronize saloons—and the uncertainty of it all has created a habit-of-worry that tries to drown itself in drink, thereby adding misery to misery.

In the direction of the present administration of politics, it is, therefore, hopeless to look for what we most desire. It has had its opportunity to administer wisely, but has neglected it.

But the Twentieth Century Hope has been made brighter by the gradual formation of other kinds of organization that are more powerful in their "might of right," and to these we dedicate our New Century Hope.

Within a few years there have been formed almost no end of fraternal organizations, whose basic principle is the blessed Golden Rule. These include all of the churches, and, together with the older fraternal organizations,

comprise within their circles nearly all of the community.

These already professedly altruistic organizations, however (in spite of the aspersion that in some of them the Golden Rule has been but an ornament and not a working hypothesis), are free and ready to form a general altruistic organization for mutual benefit and for the promotion of their joint basic principle, as is evidenced by the wonderful success of the Christian Endeavorer movement; and, ignoring all of the special objects of the fraternizing organizations, and, sticking to the main tenet of the Golden Rule, which is the key-note of all of the separate organizations, they should be eager to celebrate the beginning of the Twentieth Century after the birth of its Author by putting His precepts into practical use in every-day life, in humanity, and in social and political economy, as He prescribed; and, thereby, incidentally return with loyalty to the pure in-

tentions of the Declaration of Independence and of the Constitution of our United States. No better guides for all time than the Golden Rule and the Constitution of the United States can be framed, because they were uttered by altruists and freemen for freemen and altruists, and attain within their intent the fostering of the heart's best impulses, the soul's best inspiration and the power of our own best co-operative strength.

SIGNIFICANT LULL AND EXPECTANCY

It is generally conceded that the spirit of co-operative altruism is dominant and but needs crystallization about a central idea or a central anniversary date.

It is a notable and significant fact that there is no important party political issue before the country at present. Labor has tried and proved the futility of aggressive methods. The growth of almost automatic machine power, to-

gether with the great increase in the manufacturing activity of Germany and of Japan, and a threatened invasion by China of the field of manufacture, warn us that we must act quickly in self-protection or suffer the result of neglect. There is a lull in the storm of competition, and in that lull the breath of hope is held in eager expectation. Even the patient interest of the Orient is expectant of some important change in December, 1899. At that time the eight great planets will be in conjunction in Sagittarius, the first time in five thousand years, and in the lore of Oriental symbolism it portends the beginning of a world-reforming epoch.

START RIGHT AND END RIGHT

The United States is the kindergarten of nations. It is the object-lesson—the experiment-ground for the world. The whole world is looking for reform. Some expect to see the beginning signaled by the red fire of anarchy; but

that *must not be.* Instead, let us read our future in the pure white light of altruism. The possibility of it is all centered in the point-of-view that directs our efforts. Let us take the *right* point-of-view.

TIME, DISPOSITION AND MEANS

There is ample time to prepare for a festival to take place in the opening year of the Twentieth Century, that will appropriately celebrate our return to the freedom that was proclaimed by Christ and vouchsafed by our Constitution. There are already thousands of pools of reflected Christ-light that reflect also the glow of patriotic fire within our altruistic organizations. There are churches and lodges, and clubs and circles, and labor and trade guilds in almost every hamlet in the land as well as in the larger communities. If professed brotherhood have any substance in fact, the members of all of these organizations are brothers;

believe in every-day Christianity and every-day altruism; and would gladly send delegates to a convention to study the problems of inharmony and clumsy administration that now exist, and also to devise ways and means of correction. There are already hundreds, and probably thousands, of students of the social and political problems of the times who have specialized their labors, and out of the observations and experiences of these can be found and selected a compendium of all the causes and effects of inharmony and the possible cures that can be applied to separate phases of evil.

POWERFUL AIDS

In the matter of Good Roads, as one of the elements of our Twentieth Century Hope, President Potter, ex-President Elliott of the League of American Wheelmen (and wheelwomen) and a complete organization of earnest co-operators stand

ready to show the legal, economical and moral aspects of the Good Roads Question, and to offer the unanimous vote of the entire army of wheelmen in support of a practical plan of establishing good roads.*

The plan suggested has already met with the approval of the farmers, who are the real producers of all of our possessions; and, if submitted to the decision of the majority in a general election, instead of, as is now the case, to the objection of the meanest and narrowest of their class, who are blind to their own best interests in local elections, would find almost universal approval.

CAMPAIGN OF EDUCATION

A convention, thus gathered in 1898, would have time to seek the world over for examples of the best that has been achieved in government and in general

*Could wheelwomen and horses vote, bad roads would be tolerated no longer than was necessary to build good ones.

progress, and start a campaign of suggestion and education that would rivet the attention of the whole country on the questions involved—a general interest in change of the point-of-view that would mean much for humanity. Delegates to the primary convention would return to their delegating organizations with material for discussion of the issues in hand, and great interest in economic questions would be aroused, until even the saloon and other professional political manipulators would see in the new movement brighter chances for themselves in honest effort than had formerly prevailed, and, at all events, would see no hope of opposition against organized good, and would quickly turn to aid in the new acceleration of progress.

After ample discussion of the issues there would yet be time to send the wisest and the best of the members of these altruistic organizations as authorized delegates to a final convention,

where a pure and strong platform, without barter or exchange, could be framed, and candidates of sternest integrity and wisest equipment could be nominated to submit to the choice of the people as opposed to the saloon-made and greed-fostered "platforms" and "tickets" of Nineteenth Century pattern.

MEN BETTER THAN CONDITIONS

Human nature is good nature if freed from fear and restraint, and if it seem profitable to be good there is a double incentive. Human nature as expressed in these United States is warped by conditions that are the results of slovenly carelessness and unbridled license, but which are in no way created by real —only apparent—necessity. There are many more good men, and overwhelmingly more good women, in these United States than there are of the selfish and depraved sort, and there will be many more still if the pres-

ently-smothered spirit of altruism is only once given a chance to assert and establish itself. To prove this it is only necessary to sound the keynote of altruistic sentiment, by any name whatever, in any group of citizens gathered in car, in hotel rotunda, or in assembly hall, to receive almost universal approval. Even among professional politicians and the presently-depraved, the average of the good and generous is high. They measure by comparison and can see no harm in occupations that are licensed by the government and patronized by the rich and the self-constituted élite. Conditions have beset them and warped their choice; and politics as a business, and not because they are patriotically inspired, as they should be, is their natural opportunity for occupation, and a recognized *spoils system*, inspired by the devil of greed, is their teacher therein.

Even the plutocratic manipulators of politics for personal selfish ends

are not pleased with the rôles they have to assume in relation to "boodle" politics, and they cringe before the assumed necessity of swearing to lying tax lists and of winking at *special* expense accounts; but they must do what "boodle" politics demands or suspend business altogether, *for it is the custom.*

Successful accumulators of great estates, while amassing wealth, commonly see their sons made useless, and even reprobate, by means of the very wealth they have worked so hard to accumulate. It is the conditions, and not the people, that are at fault, and our Twentieth Century Hope, accomplished, would cause sighs of relief to ascend from palace, as well as from hovel, the land over.

HERE, NOW, NEEDED AND POSSIBLE

In expressing a Twentieth Century Hope it is natural for an optimist to foresee a realization of many harmonious concords of social and industrial

life that may seem in their possibility quite remote to the unthinking.

On the plane of the Here and the Now, and the Needed and the Possible, however, there are three things that are vital to the progress and harmony of society, especially to Society as organized under the confederation of the United States of America.

Forced poverty, bad roads, and indifferent education are the three things that are now the burning shame and the reproach of our otherwise fair land, and are the result of license. Corrupt politics and indecently inefficient foreign representation in many parts of the world, as the result of the spoils system, are but shadows of these three vital deficiencies of our political or communal administration; and yet they are the easiest possible things to correct by united effort. The cost of it all would come back to the country within a decade, and in the meantime serve as a moderator between

capital and labor that would be a god-send to both of these supplemental interests. Systematic and compulsory education by the best means known to the science of pedagogy, including the so-called manual branches, removed from any political contamination, would take growing children and under-done youth from the lists of competitive labor, and much more effectively make use of the growing energies of such in manual training schools, where useful articles could be made in the course of teaching, than by present methods of neglect; and within one generation, or, at most, two, would completely and favorably solve the problems of ignorance and incapacity that are at the bottom of most of our evils.

BETTER SUGGESTIONS EXPECTED

Twentieth Century Hope may—surely will—lead to better suggestions than I can offer; and the *right* sug-

gestion is sure to come from an *un*-expected source; therefore let every altruist—every advocate of the Golden Rule, whether woman or man, girl or boy, turn his point-of-view and his point-of-interest on our Twentieth Century Hope; for on the interest or suggestion of any one, she or he, may the possibility of the greatest reforms the world has seen hinge and depend.

It is already an assured hope that the altruists of the land will get together in convention, to consider the possibility of inaugurating the new millennial period in a manner worthy of a country that stands for the highest Christian and civilized ideals. This *is assured*, because those whose motto is "All *can be* and therefore *shall be* well" have decreed that *it shall be so*.

"BUGBEARS" AVAUNT!

A "bugbear" of United States politics has always been "paternalism," as opposed to "individualism," and it

will probably be raised as a cry against any organized effort to modify the social inharmonies that prevail and, from sheer habit-of-thought, without logical consideration of the purport of plans that aim only to return to original intentions as embodied in the Declaration and in the Constitution. When those splendid documents were written and approved, social and industrial conditions were very different from what they are now. There was a great surplus of virgin acres, teeming with possibilities of wealth; there was but a limited supply of hand labor, and practically no machines. Steam and electricity had not been harnessed for use in the industries, and the most far-seeing statesmen could not contemplate the possibility of a surplus of labor with no avenue of relief through the opportunity of pioneering beyond the limits of settled life. In those days there could be no congestion, because the occupations were not full to over-

flowing, through the usurpation of automatic machinery.

If government have any holy office at all, the most holy is that of protection. It is for this purpose that soldiers and police are used, and not for the punishment of offenders against the peace and the liberties of the people (except as punishment is intended to serve protection); and it certainly is better for government to create harmonic conditions than it is to allow inharmony wherein crime is almost a necessity. Civilized government was never intended to use its means and energies in whipping instead of correcting. Paternalism is a thing of the past. It has no place in any possible issue of the present, but Fraternalism has come to take its place. And why should not government be as fraternal as its intelligence can make it when administering a Constitution whose key-note is brotherhood and equal opportunity?

That it is the spirit of the national habit-of-thought that Fraternalism is the key-note of civilization is forcibly expressed in many different ways, and without systematic collusion, by evidence of the constitutions and by-laws of all organized circles of citizens.

Let us hope that the dawn of the Twentieth Century will look upon a country as free from "bugbears" as it is free from real causes of inharmony; as free from fears as it is free from real causes of fear; as free from poverty as it is rich in means; as free from bad roads as it is now wanting in good roads; as pure in politics as the intent of the Constitution; and as altruistic in its social relations as the teaching of the Master whose anniversary it is.

CORROBORATIVE AND ASSISTIVE CRITICISM

CORROBORATIVE AND ASSISTIVE CRITICISM

It frequently happens that the criticisms brought out by a book are more valuable to the object of the book than is the book itself; and with this appreciation of the criticisms of the chapters of the early editions of *Menticulture*, I have gathered fragments from the press and beg leave to add them under the above caption.

I have used the word "assistive" because the word "assistant" is commonly understood to mean *sub*ordinate, while the criticisms referred to are *co*-ordinate at least, and in my appreciation *super*ordinate; and it is to accentuate this that I am impelled to use an unusual term.

Since *Menticulture* was first published, the author has received up-

wards of a thousand letters, many of which could properly be quoted under the caption of "Scraps of Evidence," as the greater number of them attest to benefits derived from the suggestions of the book. In considering the advisability of adding criticisms to the original brochure, many of these letters were selected for printing, but the great number of the desirable ones, and the difficulty of choosing between them, led to the determination to print none of them rather than to unjustly discriminate.

Revision was also under consideration. It was recognized that the presentation was inadequate to the importance of the subject, and could be re-written to advantage, but at the same time the evidence of the commendation received suggested that, as it had seemed to be effective in its present form in finding sympathy and approval, it were better to let it stand as originally printed.

Within the past few years there has been a great deal of attention given to the consideration of menticulture, in one form or another and under different names, so that scarcely a magazine is issued that does not contain an article on the evil effects of fear and the desirability of repressing the passions that are grouped under the class names of anger and worry. The philosophy of Frœbel, which is being developed and taught in the kindergartens, is doing greatest good in this direction. Child-thought is studied, and the effect of suggestions is carefully noted to determine how they are impressed into, or upon, the character of children.

The first care in the kindergarten is to avoid teaching or permitting fear of the teacher, so that the confidence of the child can be secured for the purpose of better administering instruction. Children are taught to mentally construct ideas and not alone to memorize the appearance of the ideas

—to know the why and the how of everything including their own mental process.

If this kindergarten method were carried on through the entire course of study, even to the university, the benefit of instruction would be much greater than it is now.

The effect of teaching in the schools is thought by some to be more lasting than the effect of parental teaching and example, for parents largely are taken as a matter of course—almost as parts of the child itself—while teachers, in the eyes of the average child, stand for chosen models of wisdom and propriety, and are supposed to be in reality what they seem to be when they show only their best side to their pupils. For this reason, with children so impressed, the example or the instruction of the teacher is more impressive than that of the parent.

For a term of years I happened to have a half-dozen large cities under

observation by reason of frequent visits to them, and differences of characteristics of these cities, as distinct as differing characteristics in men, were notable by comparison. In the cities where the control of the public schools was in the hands of ward politicians, the effect upon the morals of these cities, as influenced by the morals of teachers politically chosen, was marked and essentially bad. Favorites of members of the Boards of Education were appointed as teachers; the salaries of the teachers, in order to satisfy these favorites, were inordinately high, as compared with the salaries in other cities where the quality of the service was much better; scandals were rife and disgustingly frequent; and, as a result, a decade of this subtile influence developed crops of loose morals and consequent scandals in the whole community that were a reproach to the cities thus afflicted.

In the one large city of the country

where the school fund was very limited, the inducements held out to the teachers were so small that they were insufficient to tempt the cupidity of those who were immorally inclined, and hence the politicians did not bother with the patronage of the schools, leaving good citizens to administer the school department; and the effect of pure example on the growing generation was markedly good as compared with other cities, and developed a crop of good morals that show their merit in immunity from scandal.

In political schools—that is, in the schools where the patronage is sought by the politicians—teaching is secondary, and salary-drawing is the primary consideration; lessons are given out by rule and heard by rule, without being wisely interpreted by the teacher; and reward or punishment is applied by rule also, without reference to the effort of the honest or the deceit of the cunning pupil.

Reference to various methods of managing education is a digression, and is used only to call attention to the value of the kindergarten method—by the difference. Menticulture must soon become the course of first importance in all teaching, in order that education in schools may keep pace with the acceleration of progress in other things, and it has begun in the so-called kindergartens, only to end with the last teaching in life, for it soon will be recognized as the branch of cultivation that is the source of all power and the germ of all strength.

The salaries of teachers cannot be too high in comparison with the remuneration awarded to other occupations, if the choice of teachers be rightly made and not left to the selection of depraved professional politics.

The matter of teaching menticulture, as being the branch of education that is of first importance and as being the basis of all learning and of all skill,

can only receive mention here, but consideration of it will be an important part of one of the "Menticulture Series," of which this is the first, and *Happiness, as found in Forethought minus Fearthought*, just published, is the second. The development of the idea of germ-eradication of the deterrents to harmony and growth in the individual is necessarily but the beginning of a sequence. It must continue its good influence from individual experience out into the community comprised within the visual horizon of the emancipated individual, and from the smaller community still outwards to a horizon bounded only by the limits of the nation, and finally to the whole world.

TWO SPLENDID EXAMPLES

TWO SPLENDID EXAMPLES

HON. WILLIAM J. VAN PATTEN,

BURLINGTON, VERMONT

One of the most valued endorsements of the theory advocated in the foregoing pages came from the Hon. W. J. Van Patten, of Burlington, Vermont, who purchased two thousand copies of the book for distribution in his city, one copy to each household, and with the object expressed in a personal note that was printed and inserted as an inset page in the special Burlington edition. The note reads as follows:

PERSONAL NOTE

Some time in the early part of the year 1896 a friend sent me a copy of "Menticulture." I read it with interest, and became convinced that I could apply its truths to my own life with profit. Experience confirmed my faith in the power of its principles to overcome many of the most annoying and damaging ills that are common to humanity.

I procured a number of copies from time to time, and gave to friends who I felt would appreciate it.

The universal testimony to the good which the little book did, and the new strength of purpose and will it gave to some who were sore beset with the cares and worries of life increased my interest and my confidence in the truths set forth.

I formed the idea of making an experiment by giving the book a general distribution in our city, to see if it would not promote the general good and happiness of people.

I wrote to the author, Mr. Fletcher, and he entered into the plan very cordially, and had this special edition prepared for me. The object which we hope to gain is to turn the thoughts and purposes of those whom we reach to the old truths taught by Christ, and a determination to live above those evils which do so much to make our lives unhappy for ourselves and annoying to those about us.

I would ask, therefore, that you would kindly give the book careful and thoughtful reading, and when you have opportunity recommend it to your friends.

W. J. VAN PATTEN.

Mr. Van Patten is a prominent manufacturer of Vermont, with manufacturing interests that extend far into the Great West, and was recently Mayor of Burlington for two years. He is also prominent in the Christian Endeavorer movement, having been the first president of the United Society, and being at present one of the trustees. He is also the president of the Congregational Club of Western Vermont.

Mr. Van Patten's altruism takes the form that is most useful to society, by directing its efforts to the Now-Field and to the Here-Field. In a conversation with the author, which can be quoted as a specimen good example without any serious breach of confidence, he expressed the wish that he, in conjunction with other citizens who were equally anxious to serve the interests of their city, might be instrumental in making Burlington the model city of America, and the effect of this loyalty on their home surroundings is evident to even a casual observer, so that "Beautiful Burlington" is an appellation that has already been given the city by visitors. Once, when I rode through a neat and tidy cottage neighborhood in the outskirts of the town, I asked: "Where are your slums situated?" and was answered: "This is as near an approach to what you mean by the word 'slum,' as we have to show you." This neighborhood overlooks a part of Lake Champlain that is studded by numerous wooded islands, beyond which rise the terraced peaks of the beautiful Adirondacks, a view unequaled except by that of the famous Inland Sea of Japan, while at the

back the horizon is serrated by the rocky summits of the Green Mountains.

This mention of "Beautiful Burlington" is germane to the subject of *Menticulture*, because the efforts that have made the city a part of the harmonious beauty of the surroundings, and not a reproach by comparison, as frequently happens, have been made effective by the *germ-eradication of the elements of squalor*, which process is but a sequence of, and stimulant to, harmonious habit-of-thought in the individuals who make up the community.

Menticulture is a kindergarten presentation of the subject of menticulture, and, as such, gives object-lessons of practical usefulness.

THE BROTHERS PATTERSON

Dayton, Ohio

Another splendid example of neighborhood loyalty—of practical and profitable Here and Now altruism—is illustrated by the Patterson brothers, of Dayton, Ohio, in making a park of the surroundings of their factory premises, the whole extent and beauty of which scheme it is impossible even to outline here. In brief, they invaded a slum with their factory, but instead of contaminating it with a smoke nuisance and with untidy surroundings, they secured the services of Frederick Law Olmsted, the landscape gardener of the World's Columbian Exposition Grounds, of Central Park, New York, and of many other famous parks of the United States, to lay out the factory premises and surroundings as a model for the neighborhood; sent abroad to Japan, to Europe, and to different parts of America for photographs of streets and parks and

other features of urban decoration; and had the pictures thrown on a canvas screen in the lecture hall of the quarter. These were made useful by means of particulars and estimates of cost of home material and home labor, made by experts of construction. They then offered to the youth of the quarter tempting prizes for the best front yards, the best back yards, and the best vegetable patches.

In this manner, the slum they invaded became pervaded by their altruism until the "Slattertown" of old Dayton has become the South Park of new Dayton, and is the pride of the community. Here, too, was applied a practical method of the *germ-eradication of the elements of squalor.*

PRESS APPRECIATION
AND
UNIVERSITY COLLABORATION

[The following brief syllabus of the contention of "Menticulture" was sent by the *San Francisco Examiner* to several California educators and other students of religion, philosophy and ethics in different walks in life, and elicited replies that powerfully assist the argument. The brevity of the syllabus sent out necessarily impaired the value of the criticisms as related to the whole book, but they are more valuable in consequence, inasmuch as free corroborative opinion, variously expressed, is brought out by the keynote of the theme, independent of the development of the theme as rendered by the author in the book. Some of the criticism is made more assistive by reason of the negative expression in which it is couched.]

PRESS APPRECIATION

THE EXAMINER, SAN FRANCISCO: SUNDAY MORNING, NOVEMBER 24, 1895

AN END OF ANGER AND OF WORRY

THE NEW SCIENCE OF "MENTICULTURE," AND WHAT CALIFORNIAN THINKERS SAY OF IT

A remarkable book, called "Menticulture; or the A-B-C of True Living," has recently been written by Horace Fletcher, formerly a Bohemian Club man of this city, and now living in New Orleans.

All who have seen this book declare that it will make a deep impression on the reading and thinking public. It is a study of human passion and the banishment of evil. Mr. Fletcher's theory, as declared by him in this work, is as follows:

All of the evil passions are traceable to one of two roots.

Anger is the root of all the aggressive passions.

Worry is the root of all the cowardly passions.

Envy, spite, revenge, impatience, annoyance, selfishness, prejudice, unrest, and the like, are all phases of anger.

Jealousy, fear, the belittling of self, the blues, and all the introspective forms of depression, are the children of worry.

Anger and worry are the most unprofitable conditions known to man. While they are in possession of the mind, both mental and physical growth are suspended.

Anger and worry are thieves that steal precious time and energy from life.

Anger is a highway robber, and worry is a sneak-thief.

Anger and worry do not stimulate to any good end.

Anger and worry not only dwarf and depress, but sometimes kill.

Mr. Fletcher's central thought is that the banishment of anger and worry is the only way that happiness may be secured. He calls this the "A-B-C of True Living."

UNIVERSITY COLLABORATION

WORRY AND ANGER A MISUSE OF POWER

THE PRESIDENT OF LELAND STANFORD, JR., UNIVERSITY, DAVID STARR JORDAN

I have read Mr. Horace Fletcher's charming little book with much interest. In his treatment of anger and worry he uses somewhat the language of parable rather than that of science. The parallelism between these evil influences and the bacteria of disease is, of course, one of resemblance in effect rather than a likeness in nature. Worry is simply a misuse of the power "to look before and after," which is one of the sources of man's strength and happiness. Anger is a misuse of that power which man has of reacting from difficulties and obstacles. It is a degenerate form of his impulse to overcome opposition. Happiness, I take it, is the accompaniment of some form of

activity, doing, struggling, accomplishing, living. It is never a passive element, and its roots lie in us. It cannot be given by outside agencies. "Worry and anger dwarf and depress." They interfere with action, and therefore with happiness. They are states of feeling — normally useful — but in a condition of degeneration. They are related to their sources, much as dyspepsia is to appetite.

The effective men are still, as in the time of Homer, those "who ever with a frolic welcome take the sunshine or the storm." The scientific man who knows when a storm is brewing, and prepares himself to meet it, is not the one who frets over bad weather. The trained warrior is not the one who goes to pieces in wrath at opposition.

Anger and worry are conditions of deterioration. The happy man must be whole and wholesome. To be that, one must repress anger and worry as he would fight the impulses to lie and steal. He grows stronger with every victory, for, as the Norse mythology teaches, the strength of the conquered goes ever into his veins.

SEE LIFE AS IT IS, IF YOU WOULD BE SERENE AND SANE

PROFESSOR OF ETHICS, LELAND STANFORD, JR., UNIVERSITY, EDWARD HOWARD GRIGGS

Anger and worry are wasteful and destructive of life. Dante represents the souls of the angry as immersed in a river of black mud; and just so is the inner life beclouded and befouled by anger. One who sees life steadily will not worry; for he knows if he be true, even the evil that comes to him may be his teacher, and he realizes that in all the wide universe there is nothing which can cause him fear.

Anger and worry always result from a failure to see life in true perspective. In our hurried lives great things and small force themselves upon us and seem of equal importance. Thus, if we would avoid anger and worry, we need, above all things, to attain that serenity and sanity of mind which will enable us to see life as it is. We need

some little time each day to be alone and think quietly — time when the world can drop away from our vision and we can understand ourselves. As Wordsworth expresses it—

> "Every day should have some part
> Free for a Sabbath of the heart."

All contemplation of the beautiful, whether in art or in the infinitely varied face of nature, helps us to this sanity of spirit. The chief value of noble poetry lies in its power to lift us out of the narrow and monotonous round of daily work and worry into the presence of that which partakes of eternity. One might say, half paradoxically, that the only way to live well in time is to live in the presence of eternity.

If to this serenity of spirit we can add a constant devotion, at least of the margin of our lives, to some large objective aim, to culture, to the service of humanity, and particularly to the service of those whose lives touch ours most closely, we shall be in little danger of falling victims to anger and worry and the discordant hosts they lead.

WORRY IS A COWARD AND ANGER IS A TYRANT

RAY FRANK

The idea embodied in Mr. Fletcher's "Menticulture," or "True Living," was used by the ancients as a basis for various systems of philosophy in defining true happiness, or that which was farthest removed from the passions, and to which they gave the name of "repose." Modern life, infinitely more complicated, forever multiplying causes, is infinitely farther removed from repose than was life among the ancients; but yet has for its primary disturbing element the same old human passions of anger and worry, though it appears to me that there is but one original root—worry, the coward, which gives birth to anger, the tyrant.

It is therefore safe to conclude, with Mr. Fletcher, that the present causes of unhappiness are the ancient roots grown infinite in variety, and only by restraining them is there an approach to happiness.

To overcome these evils one must first of all be free from externals, must act from will alone, and, as Epictetus put it, "One should be taught to will only that which conforms to law," and he who conforms to law will, from knowledge, "learn to wish that everything may happen as it does." Possession brings discontent, another name for worry. He who has nothing which his neighbor covets, and who covets nothing which his neighbor has, helps to free himself from external influences opposed to law.

The truly free man adapts himself to law, realizing the nothingness of most things and his insignificance of self. The secret of adaptation is in the Socratic "Know thyself." To-day, externals govern, not the will. Desire, and not knowledge, is the god worshiped. They count happiness as something which may be purchased with ill-gotten gains. To-day we trust entirely to our bodies, and a man, to again quote Epictetus, "ought not to be invincible in the way that an ass is,"—"know thyself," and thou wilt free thyself; free thyself, and happiness is thine.

MR. FLETCHER IS SUPERFICIAL, THINKS ONE LADY

BERTHA MONROE RICKOFF

It is difficult to judge of an author without making a review of his whole work, but the quotations you send me pronounce Mr. Fletcher as essentially superficial. Anger and worry cannot be conquered from the surface. Truth is within ourselves, and from that inward illumination must arise the outward action. Unjust anger does not arise from without, but from a lack of the perception of truth within. There is an anger which is just. St. James tells us to be angry, and sin not. Herbert Spencer assures us that there are moments when we owe it to our fellow-men [to disapprove of, but not] to be angry with them. There are causes which demand [disapproval] anger, as there are states of the atmosphere which demand thunder and lightning—anger at the non-fulfillment of an eternal law.

But selfish anger arises from a lack of sympathy and charity, which is love—a lack of the capacity for understanding the mental attitude of those about us. Worry also arises from a lack of harmony with eternal law. We think we can conquer worry by force of will, but it can only be subdued by our ascending into a higher atmosphere, where we are able to look down and comprehend the just proportions of life.

Again, worry is often caused by the dread of a defeat, whereas experience shows that a defeat is often but the stepping-stone to a higher success than we have dared to hope. Worry is the attribute of the gambler in fate, who looks to chance for his results. The calm of the laboring man is lacking.

Carlyle says: "It is enough for me that I do my work; the result is the care of a greater than I."

THE BAR ALWAYS CONSISTENT

THE QUESTION ANSWERED BY ASKING QUESTIONS

HORACE G. PLATT

How can you banish "anger" until you banish wrong, injustice, and human nature? How can you banish "worry" until you banish hope, disappointment, failure, incompetency, bad luck, hate, love, uncertainty? How can an angry man be happy, or allow any one with whom he comes in contact to be happy? How can "worry" and "content" be coincident? and how can happiness exist without contentment?

There is no such thing as happiness two hours in duration.

But I am tired and overworked. Your letter comes at the wrong time. I am looking through a glass darkly, and therefore prove that your question has to be answered only relatively and as present conditions dictate.

ANGER IS A KIND OF INSANITY, AND WORRY KILLS

WESTWOOD WRIGHT CASE, D.D.

It is extremely unfair to review a book without having first read it, or at least without having scanned it; yet this is sometimes done. As to the two roots of all the evil passions indicated by the author of "Menticulture," I am free to say that I think his classifications defective and inadequate.

That anger and worry are two prolific sources of disease and evil cannot be denied. Anger is a species of insanity, and worry kills more people than work; but, as I am accustomed to look at the matter, sin is in the will, error lies in the judgment, moral purpose in the conscience, and feeling in the blood or temperament. Conscience is not an infallible guide, for the reason that conscience is not given to us to be a guide. Conscience says, "Do right." It is that voice back of all other voices in the human

soul that demands righteousness; but conscience does not determine what is righteous. For all light we must go to the judgment or perceptive faculties. No person needs to be told that he ought to do right, for conscience in every human being makes one uniform command, and that demand may be expressed in the words, "Do right."

When conscience and judgment and will are in harmony, then there is peace and happiness in the life. When conscience says "Do right," and judgment says "This thing is right," but the will refuses to do that righteous thing which conscience urges him to do, then there is civil war in the breast of man, and every sort of evil passion may grow and thrive amid the conflicting forces. For convenience we may classify the faculties of the human soul into intellectual powers, moral sentiments, and the domestic or animal propensities. Without a fair development of each of these three departments of human nature, the man is a monstrosity. Wanting in intellect and moral sentiment, he may be the basest of animals.

Without a fair intellect and a good de-

velopment of the domestic faculties, he may easily be the wildest fanatic. Without the development of the moral sentiments and the domestic propensities, he may be intellectual, but heartless and cold—a very devil; for what is Satan but intellect without conscience and love?

There are no propensities in the constitution of man which need be destroyed. Every faculty in human nature has its high office to perform in the purpose of our Maker. It is not the possession of faculties or propensities that causes mischief and misery, but it is the perversion of these faculties. If only the harmonious balance of the faculties be maintained, every propensity and every faculty in the constitution of man will do its part faithfully, producing the most happy and beautiful results, just as every part of the most intricate machinery, when in order, performs its own part, and helps bring out the perfect pattern or result designated.

The great apostle St. Paul was a psychologist of the highest rank, perhaps not naturally, but certainly so under divine inspiration. He gave us the highest and

clearest utterances concerning the constitution of the human soul. He says: "I keep my body under;" that is to say, in modern nomenclature, "I keep my animal propensities subordinated to my moral sentiments." When the animal propensities control the human life, not only do we see anger and worry, but we see selfishness, the source of all evil, sitting upon the throne and reigning without a rival; then every propensity, unbalanced and unrestrained, may run riot, and if the temperament be choleric or sanguine, the fiery steed, with loose rein, leaps and plunges into vice and crime of all descriptions.

If I were compelled to express in a single word the source of all evil in the human constitution, that word would be "selfishness," which is equivalent to "depravity," which in its manifestation often appears to be pure "cussedness." As to the remedy for human ills, I know of but one, and that is the transforming power of the grace of God, through the gospel of His Son, by which a spiritual resurrection is produced, which enthrones God in the soul, subjecting everything else in man to His divine and

blessed sway. This is the wisdom from above, concerning which the wise man has said: "Her ways are ways of pleasantness, and all her paths are peace."

ANGER IS DESTRUCTIVE TO ALL THAT IS ATTRACTIVE IN MAN

LAURA DE FORCE GORDON

It needs no argument to establish the fact that anger is absolutely destructive of all that is most attractive and lovable in human kind. Who does not know that a violent temper, frequently indulged in, seams and wrinkles the face, gives to the eye the furtive glance of the serpent, and all too often leads to insanity? Some years ago, while visiting a state institution for the insane in a New England city, I asked the physician in charge what was the most prolific cause of insanity, and was greatly surprised at his ready reply, "An ungovernable temper." My recollection is that he estimated that seventy percent of insanity could be traced to that cause. The student of pathological sciences is familiar with the statement of learned physicians that such has been the direct effect of a violent fit of

anger upon the physical condition of a mother that her nursing babe has been thrown into convulsions from imbibing the milk from her breast. Nothing can turn a home of peace into a sheol of discord so quickly as a furious temper. Of course, this demon should be banished; and so far as Mr. Fletcher has indicated how this may be accomplished, he confers a favor upon the world. The first step is always in the proper care and training of children. They should never be permitted to hear a cross or angry word. No frown even should ever obscure the sunlight of love that ought to beam unceasingly upon each tender life in its perilous march towards manhood and womanhood. Heredity has much to do with character, and therefore happiness; but environment and opportunity do more. Children reflect the words, manners, and largely the dispositions of their teachers in early life. A violent temper can be subdued for a time by fear of punishment. But to eradicate it, untiring patience and loving tenderness must be the treatment. An "ugly temper" was never yet cured by blows, and a child subjected to such treat-

ment "nurses wrath;" and if we "sow the wind, we reap the whirlwind." The mature man and woman can often, by self-discipline, undo the evils of youthful training, and tone down heredity by curbing angry passions. Refuse to act, speak, or think "cross." One instant's reflection will often stifle a bitter, wrathful word. If the passion of anger is thus overcome, it soon grows weak, and in time dies for want of exercise. We need not trouble to discuss the evils and remedies of "worrying." They are Siamese twins. We have only to stifle "anger," and "worry" will give up the ghost.

Mr. Fletcher and others who write along similar lines but voice the ideas entertained by nearly all advanced thinkers upon this great truth: That life can be made beautiful, and almost indefinitely prolonged, by proper regard to dietetics, exercise, dress, and, above all, by constant discipline of the will, disposition, temper, and every other function and attribute which constitute the real being.

YOU MAY SMILE AWAY YOUR ANGER, IF YOU WILL

W. H. V. Raymond, Editor California State Text-Books.

Concerning the subject of Mr. Fletcher's book on "The A-B-C of True Living," or, rather, concerning the sentences from it which you quote, I must speak only in a hasty way. These sentences are pregnant with suggestions that should not go unheeded. Any observant and reflecting person of mature years must have noted that the extravasation of passion upon motive is as fatal to achievement as the extravasation of blood upon the brain is fatal to life. Bacon's plea for the "white light," which he says "is ever the best," must be put far to the front and high up among wise and healthy doctrines. Motives, in his happy phrase, "blooded by the affections," are ever liable to produce collisions, injury, and wreck.

How banish anger and worry from the horizon of the soul? It were better to banish them from the horizon. Better to keep them too far away to tempt us. How? Cultivate a quick knowledge of their desolating nature—a knowledge refined and sensitized into an instructive recoil, as from the open shaft of an elevator, the projecting cliff above a mountain gorge, a runaway team, a rushing engine.

How cultivate such knowledge? Make frequent inventories of the losses, misfortunes, regrets, that have attended and followed the possession of us by these passions; note (and these we can more correctly estimate) the losses borne by others through robberies by these outlaws, and as children grow to have a horror of drunkenness by a picture of its woes, so we may come, by degrees, to live in an atmosphere unfriendly to these disturbing agencies. A clean body, clean thought, and spotless integrity will be found also an amazing help in clearing the air.

But consider these foes already in possession. How dislodge them? "Turn in upon them the self-acting and regnant will,"

is perhaps the prescription of some stalwart Kantian. "Hurl them out, neck and crop, by the royal power of high self-assertion."

Good. But some wills are not regnant. Some wills need the aid of strategy — need to find "the line of least resistance." The resisting power of a raging or persistent passion against a force applied directly upon it is terrific. Is there possible an indirect application of the will easier to make — within the power of the weaker will to make — and which, at the same time, will prove effective? I venture to suggest such an application. Are you angry? Are you worried? Draw all the face muscles involved in smiling into the direction that expresses a smile. Are you angry now? Are you worried now? Impossible. Smiles may shelter deception, wicked purpose, and a great variety of villany, but the whole brood of passions that owe their parentage to anger and worry will skip from beneath the roof-tree of a smile like brownies from a daybreak, whether the smile springs from the light of a happy spirit or is the structure built by an intelligent will. Empiricism? Well, try it.

PRESS COLLABORATION

[In selecting assistive matter from the press notices of MENTICULTURE for reproduction, only such as have enlarged on the theme have been used. Nearly all of the "great dailies" of the country honored the theory of the book by favorable comments, but many of them were confined to endorsement without addition, and are hence omitted.—THE AUTHOR.]

PRESS COLLABORATION

CHICAGO EVENING POST, Oct. 5, 1895

Roswell Martin Field

"Happiness," says Pope, "is our being's end and aim." A century later the promoters of American independence assented to the Declaration, as, many centuries before, Marcus Aurelius had given it voice. But how to secure that happiness was quite another proposition. The philosopher, the moralist, the religious teacher and the dogmatist each had his recipe, pronounced to be more or less infallible, and while it was the general consent that the pursuit of happiness was freely vouchsafed to mankind, the methods of arriving at that stage of beatitude were either faulty in construction or frequently not adapted to the temperament of the subject. Plainly the world was waiting for suggestions.

Down in New Orleans lives a modest gentleman, who combines a taste for philosophy with the general desire for happiness. According to his own confession he was a man built on the ordinary plan of human weakness, whose existence for the greater part of his days, up to a twelvemonth ago, was as checkered as is assured by the not infrequent assertion of the human passions. In a happy moment he spent an evening with a gentleman who had lived many years in Japan, and who had absorbed the tranquil philosophy of that wonderful people. It was during the conversation of that evening that the New Orleans philosopher—he is fairly entitled to the name—gained the first hint of the possibility of emancipating the mind from the domination of the annoying passions and of procuring the peace which attends true and practical philosophy. The secret, for he is too modest to claim it as his own discovery, he has set forth in a vastly interesting little book called *Menticulture; or, The A-B-C of True Living*, and it is important enough to merit careful examination and discussion. Truly, Horace Fletcher impresses the reader not

less by his own earnestness and simplicity than by the ample testimony he offers in evidence.

* * * *

It [the book] is fascinating to the close, and the earnestness of the author and the growing belief in the supreme power of menticulture must be taken into account before this subject is dismissed as a "fad" or a temporary school of philosophy.

* * * *

It would seem that Mr. Fletcher makes a modest but useless apology for not following the subject "beyond the elementary stage." For is it not the elementary stage that is so charming and convincing? Let a long-winded metaphysician, with his technical phraseology and his never-ending ramifications, get hold of the subject, and he will speedily plunge the reader into hopeless confusion. The mere statement of the cure, "Get rid of the germs," with the experiences in illustration, tells the story far more intelligently and convincingly, perhaps, than even Mr. Fletcher imagines, and whether he gains converts to his theory or is unsuccessful save in occasional instances, he has

performed his task well and put his case intelligibly before any class of readers who are to be benefited. This is the charm of the little book: an interesting theory interestingly set forth. It has commanded the respect of men of wisdom, and goes forth to the great public as the best of counsel from a thoughtful and sincere man.

NEW YORK HERALD, OCT. 13, 1895

Portions of a short sermon by the Rev. George H. Hepworth, D.D., on the text, "Thou Shalt Not Worry." "Sufficient Unto the Day Is the Evil Thereof."—Matthew vii., 34.

No man ever suffered more than Christ did, and none has been pricked by so many thorns. And yet He calmly tells us to possess our souls in peace, not to anticipate the future; neither to worry about what may happen to-morrow, but to bear as best we may whatever burden is on our shoulders and let the morrow take care of itself. He does not speak of this as the best policy to pursue, but as an imperative duty imposed by the universe and by God, who decreed them. What does He mean by this strange utterance? Perhaps by searching we may find out.

Worry, to begin with, is useless. It produces no good result. On the contrary, it is utterly destructive in its nature. So far from preparing you to overcome disaster, it

renders you unfit to meet it. It debilitates the soul and robs you of the very strength which you pray for, because you see it will be needed. To worry is to endure an agony before its time, and so prolong your misery.

* * * *

It is profitable for you to so far anticipate the effect of a given cause that you prepare to meet it, but when you have done all that can be done it is exceedingly unprofitable to so weaken yourself by worry that the coming sorrow is doubled in weight. As much as lies in your power—and it is a quality of character which admits of great development—live in to-day. Cultivate a quiet and peaceful frame of mind. He did it, and was undisturbed by threatening circumstance, and you may follow. What you are doing now calls for all your strength, and if there is more to follow, then the additional strength will be given. God's providence is both wide and tender, and the more you trust in it the sweeter will be your life, the brighter will be your hope, the fairer will be your general outlook, and the nearer will heaven seem to you. "Sufficient unto the day is the evil thereof."

NEW YORK HERALD, OCT. 19, 1895

George H. Hepworth, D.D.

It is a pleasure to come upon a book which is entirely out of the beaten track. I happen to have one at hand, a small volume of less than one hundred and fifty pages, and I have read it with mingled emotions, consisting partly of entire agreement with the writer and partly of dissent.

* * * *

Now, what is the conclusion reached? Why, that you can get wholly rid of worry and anger, and thereby double the happiness of life. * * It is worth trying for, and this little book has a quantity of good advice in it. You nervous people who want to carry the whole world on your shoulders, you restless folk who are constantly quarreling with fate and fortune, you misanthropes who see the cloud but never the silver lining, read *Menticulture* and ponder its many truths. You will not be wholly pleased with it, but

assuredly you will be greatly interested, and the chances are that you will look yourself over more carefully, and reach the conviction that you have wasted a good deal of time and energy in useless worry.

BOSTON BUDGET, OCT. 6, 1895

LILIAN WHITING.

* * * *

It is *eradication* and not *repression* that Mr. Fletcher enjoins. In this he is right. No one can read thoughtfully the history of the past without realizing how far an advance in spiritual evolution the present century and the present generation have made over that of past ages. Humanity grows constantly finer, truer, nobler. The next step is to clearly perceive that faults, errors, defects of conduct are not necessary; that it is no more necessary to be angry or irritable than it is to steal or to tell falsehoods. All people above the grade of the criminal classes would indignantly resent the thought that they could be dishonest, or directly and maliciously false in statements, while they accept, as a matter of course, ill-temper, impatience, irritation, vexation, whatever its forms, and they are anxious, sus-

picious, worried, perplexed, variously and perhaps almost constantly to a greater or less degree. All this is really just as unnecessary as theft or falsehood would be. There is a better way.

Now the very moment that one clearly and earnestly realizes that anger and worry and all their attendant train of variations and shades are unnecessary — utterly and absolutely unnecessary — he has taken the initial step toward his emancipation. If each and every one could do this, nine-tenths of the tangles of the world would be straightened out at once. * * *

For one thing, here is a great conservation of energy. The amount of strength wasted in worry, in vexation, in worrying not only over things that have happened, but over things that possibly might but probably never will — is something appalling.

"Some of our griefs we can cure,
And the sharpest we still may survive,
But what pangs of distress we endure
From the evils that never arrive."

Many that do arrive are called into existence by worry, by fret, by utterly un-

necessary anxiety, while, had the same expenditure of energy been made in sending out thoughts of radiant and noble and exalted anticipation, the results would have been of that order.

One makes the magnetic connection with whatever great sphere of thought he allies himself. Order, calmness, serenity and sweetness connect one who habitually holds his feelings with that realm of life; while fret and irritation connect him just as surely with all the realm of torment and torture. By this magnetic law one becomes possessed of not only his own harmony, or discord, as may be, but a vast and indeed unlimited reservoir of the one or the other is laid open to his life.

People talk much of needing rest. As a rule, they do not need rest at all, in the sense of cessation from work, but they need serenity and poise. A man does not gain time, but loses it, by beginning his work in a nervous hurry. Let him sit down quietly and alone and collect his forces, assert his spiritual supremacy, and then shall he go to his task with a concentration of power that is effective. Circumstances are pliant

to spiritual power; they are controlled entirely by spiritual force. Realizing this truth is to gain a working hypothesis, by means of which life is rendered clear, direct and effective.

Truly, it is an era, a spiritual crisis in life, when we can simply and clearly realize that anger and worry are no more necessary, no more inevitable, than theft and falsehood. Believe and love. Recognize only the good. It is the secret of all success, of all happiness, of all Divine life.

TOLEDO SATURDAY BLADE
NOV. 16, 1895

Emily S. Bouton

It was Aristotle, I think, who declared that the passions are habits of the mind, and can be gotten rid of as physical habits are gotten rid of.

The same thought has been expressed in many ways by the thinkers upon the true philosophy of life, but while the idea is accepted there are comparatively few who go systematically at work to carry it out. People do not recognize the fact that when angry, for instance, they are using real material forces, unseen because upon the mental plane, until their efforts become visible upon the physical plane. If we could hold that thought, remembering that every time we put these forces in motion we are adding to their powers, life would seem something very different from what it does now, even in its physical expression.

The growth of a faith in the possibility of governing, to a large extent, the circumstances upon the outward plane through right thought scientifically directed, is evident in the literature of the day. We find it everywhere, and where a few years ago it was passed over carelessly or with a smile of incredulity, it is read now with attention and more or less belief, according to the reader's understanding of the mental and spiritual law upon which it is founded.

I picked up a little book to-day which has just been issued, entitled "Menticulture; or, The A-B-C of True Living," by Horace Fletcher, which is in evidence of what I have been saying.

* * * *

I think there is no doubt that this [the contention of Menticulture] is true. When anger has control, the voice of the Higher Self cannot be heard; consequently there is no upward aspiration, and hence no spiritual progress. Mental balance, too, is always lost, as we know; therefore no intellectual growth is possible. Every part of the physical body is by anger put under a strain, its processes violently interrupted and changed,

so that the renewal of its parts, which makes for health, is impossible. All this is the absolute result of every fit of anger upon the individual who is angry, to say nothing of the destructive forces started upon the unseen thought plane that will affect others; for it is absolutely true that we cannot stand alone, we cannot limit the evil done to ourselves, for every thought as well as every action has a propulsive force towards others that we cannot measure. * * *

Viewed both from a scientific and philosophic standpoint, emancipation from these passions is possible and necessary.

* * * *

The little volume is one to attract and hold the attention of many who have not hitherto studied the real philosophy of life and its purpose—the constant evolution toward the Divine. Not that the author has discovered anything new, but he simply puts in another way the fact that mental and spiritual growth are the product of our own efforts, and that the difficulties in our path are mostly the result of what, rightly understood, may be wholly swept away.

CHICAGO INTERIOR, OCT. 3, 1895

EDITORIAL TOPICS

ANGER AND WORRY

It is not to the discredit of new things that they are old. They are more attractive when novelty is combined with antiquity. Men have ever been studying the great problem of life—the best way to live and the best way to dull the tooth of pain, and the way to make the most good and the least evil of everything. The old Greeks made a philosophy of their thinking along this line, and called it stoicism. They gave up the idea of making little of evil and much of good, because making much of good would, in spite of them, make much also of evil. Therefore, they said: "Let there be neither evil nor good." We can attain this by suppressing the passions. At the same time Gautama was teaching the same thing in India. The Christian church followed the same idea and instituted Monasticism, so

that the stoical philosophy became and remains world-wide. To one who has not noticed particularly, it will cause surprise to observe how prevalent this idea is among people who never heard of Greek philosophy. It is the disposition to make the best of everything, and to be as indifferent as possible to misfortunes and troubles of any kind. No people are more successful in this than the American Indian.

Our attention is called to this subject by a little book of practical stoicism, by Mr. Horace Fletcher, called *Menticulture*.

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We are not disposed to criticize the author for going to the antipodes for the philosophy of Zeus, Socrates and Marcus Aurelius, more especially as the observations of more familiar philosophers seem to have been overlooked by him. There is a pretty large literature of it in the Bible, beginning, we will say, with David's "Fret not thyself, to do evil," including Job's remarks to an angry man that he was only teasing himself — that the earth would not be forsaken nor the rocks flee away because thereof; Solomon's remark that a man slow

to anger is better than the mighty, and that anger resteth in the bosom of fools; and our Lord on the eradication of anger, which must not be suffered to live to the going down of the sun. Rather, we would thank him for the cogency and freshness of his little treatise. He makes many good and true points. Anger is weakness, not strength; it is a paralysis.

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All of which is true. There is no root of bitterness so bitter as malice. It gives the heart that cherishes it incessant pain. As for worry, it is subject to the will. One can by a single effort resolve to banish it, and to take hold of the cause of his or her trouble with a calm and placid mind, to make the best of it. There are, however, exceptional conditions. Anger and worry are symptoms of weakness, and this weakness may come of nerve exhaustion. This may be produced by overwork. A day of mental overwork is pretty certain to be followed by a night of irritability and worry. So also, protracted pain, neuralgic or other, produces fretfulness and gloom. Everyone has noticed the difference of the condition of

his or her mind before or after a night of refreshing sleep. Narcotics and stimulants produce the condition of anger and worry. And yet it must be said that they are habits. The weakened mind and nerves fall into them as well-worn and familiar channels. Weakness does not necessarily, by any means, find expression in them. On the contrary, there are many instances in which pain, over-exhaustion, and even the physical decline of old age, develop the most beautiful sweetness, placidity, and love.

The conclusion of the whole matter is this: Let us all try it, and try it our best. Let us be on our guard against anger and worry. Let us seek to help ourselves against them by occupying the mind with better things. And the best and most helpful of all better things is a habit of confidence, and repose, under the loving shelter of God.

SAN FRANCISCO CHRONICLE
AUGUST 7, 1892

THE WORST OF ALL

Everything in this world is necessarily measured by comparison, and yet there are some things of which it can be predicated that they are absolutely bad, having no single redeeming quality, and of this category the very worst of all is worry.

It should be said that worry, as used in this sense, does not mean those petty and temporary annoyances to which we all are subject, and which are to be classed among the light afflictions of the apostle. By worry we mean the habit of allowing one's self to be really and seriously troubled over all sorts of matters, grave or light, serious or insignificant, until the person into whom the demon of worry has entered becomes completely subject to the fiend and loses moral-fiber, self-control, will-power, and personal independence.

Worry is very much the creature of habit, like a great many of our other vices, great and small, and the habit of worry is cumulative. It grows apace by what it feeds upon, until, to adopt the expressive Hibernicism, a person is never happy unless he is thoroughly miserable. To the chronic worrier, if the word be permissible, no joy is complete unless he can discover the drop of bitterness in the bottom of the cup; no rose is lovely unless the canker-worm lies hidden in its petals; no scene is beautiful unless he can imagine destruction or ruin brooding over it. To his jaundiced eye everything which most people admire or esteem is but a whited sepulcher, full of dead men's bones and all uncleanness, and every object in life, however harmless or innocent, appears to him to conceal some hidden danger, some man-trap or spring gun set to catch or wound the unwary.

The strange thing about worry is that it is so utterly illogical. The laughing philosopher who pronounced his dictum on worry so many years ago that his name and era have been forgotten was exactly right. He said that there are two classes of things that

one should not worry over, the things that can be helped and the things that cannot — for, he said, if they can be helped, go and help them; if they cannot, worrying over them only makes them worse.

We read sometimes of men dying from overwork, especially those whose work is that of the brain. It is ninety-nine times out of a hundred a mistaken diagnosis. Men die of over-eating, of over-drinking, of over-indulgence in various ways, and, more frequently than all, of worry, but not of too much work. The brain is a tough and elastic organ, capable of almost any amount of work if it be treated properly; but when to work is superadded worry, the brain refuses to bear the double burden, and then ensues that surcease from labor which we call death. Work can be finished and put away: worry, never. Work produces fatigue: worry, exhaustion. Work, no matter how arduous or severe, does not detract from one's self-respect; worry makes him think as meanly of himself as of all the rest of the world. We can bear disease, pain, ill-fortune, all the ills that flesh is heir to, if we do not worry; if we do, every molehill becomes a mountain, and

every squeaking mouse a roaring lion in our path. Is not worry, then, the worst of all bad things—the one incurable disease, the malady which physic cannot heal nor science alleviate?

NEW ORLEANS TIMES-DEMOCRAT
OCTOBER 6, 1895

The discovery that that conquest of self, which has been so constantly urged upon the race by its sages and philosophers since the dawn of civilization, is neither an idle dream nor a sublime achievement possible to only a few specially endowed natures, is a great event in the life of any individual, and one well worthy of being published abroad; and in yielding so generously to the impulse to induct others into the knowledge of the more excellent way Mr. Fletcher has found he has given a conclusive proof of the sincerity of his conviction which adds might to his testimony.

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There is not, however, the slightest question as to the evil effects wrought of anger and worry, and the importance of casting them out and cultivating in their place the graces of faith, hope, and charity. The unprofitableness of anger was recognized by

sages who lived and taught in Israel long before Buddha was born, and many of their admonitions concerning them have been garnered up in the Old Scriptures.

"Cease from anger and forsake wrath."

"Fret not thyself; it only tendeth to evil doing."

says the psalmist. In that collection of maxims for the practical conduct of life, which was formerly so highly esteemed as to be styled comprehensively "Wisdom," as if in it all desirable knowledge were summed up, the folly of indulging in anger is frequently pointed out:

"He that is soon angry will deal foolishly."

"He that is slow to anger is of great understanding."

"A soft answer turneth away wrath,
But a grievous word stirreth up strife."

"He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a city."

"A wrathful man stirreth up contention, but he that is slow to anger appeaseth strife."

"The discretion of a man maketh him slow to anger,

And it is his glory to pass over a transgression."

"It is an honor to a man to keep away from strife;

But every fool will be quarreling."

"Make no friendship with a man that is given to anger, and with a wrathful man thou shalt not go."

So counsel the "Proverbs;" and the "Preacher" adds his voice: "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."

SAN FRANCISCO ARGONAUT

An eminent medical authority discredits the theory that men (or women either) break down from overwork. He says the brain does its work with the minimum of effect; that with due nutriment and rest in sleep it can work continuously during working hours, and that, instead of being injured by severe labor, it is improved by it if the labor is done under normal conditions. "When a man says he is suffering from the effects of mental overwork," adds this authority, "the wise physician wants to know what his vices are. Worry may be one. The worries of life do infinitely more harm than the work of life, however onerous it may be."

PITTSBURG (PA.) LEADER, OCT. 12, 1895

If you have ever exercised the introspective faculty so as to compare your sensations and their effects under the influence of various emotions, you have no doubt found that anger and worry were very depressing. Anger would act as an intoxicant to you. After its excitement passed away you felt that you had been left the worse for it. Sometimes under the influence of this psychic "next morning" you may even have wondered if anger could not be dispensed with. You have acknowledged that it did not pay. Worry is not exciting in the same way as anger. Anger is a psychic brandy: worry is a mental morphine.

NEW ORLEANS TIMES-DEMOCRAT
JANUARY 26, 1896

HELEN PITKIN

Our Mr. Horace Fletcher has written a book which we all have read, emphasizing the value of calmness and its importance to health. "Don't worry and don't get angry," is the substance of his message to us. It means to all who will seriously undertake to practice this cheerful philosophy a divided increase in the world's jollity. Whatever else we forget we must remember to be gay.

Don't forget to laugh. Laugh when you are happy, laugh when you are amused, laugh at yourself for being miserable, and laugh at yourself for being bored. There is always something to laugh at; and even when one is reduced to laughing at one's self, that is very much better than to be "glum."

This is what laughter does for a woman: It keeps her heart young. It makes her like

people for the sake of the pleasure they give her, and they, in turn, like her. It makes her step buoyant. It keeps her eyes bright. It keeps her face from wrinkling. It is a beatific second to no other one. It does for the muscles of the face what exercise does for those of the body—keeps them supple and prevents them from falling into those stiff and settled lines which mean old age.

There is no situation in life, except, of course, the inevitable tragic moments, that may not be bettered by laughter. It is hard to burlesque one's griefs and annoyances, but it can be done, and it is worth doing. To travesty one's emotions and to make a mockery of one's annoyances may not seem to be the highest form of philosophy, but it is not so low a one as to fret over trials and grow pessimistic over personal woes.

MEDICAL COLLABORATION

MEDICAL COLLABORATION

OFFICE OF THE

MIDDLETOWN STATE HOMŒOPATHIC HOSPITAL

MIDDLETOWN, ORANGE CO., N. Y.
January 20, 1896

MR. HORACE FLETCHER.

My Dear Sir:—Please accept my thanks for your kind letter under date of the 13th inst., together with a copy of *Menticulture*, which I shall greatly prize because you sent it to me.

A good many of the causes given for an attack of insanity, by friends or relatives of the patient, such as business trouble, death of various members of the family and friends, and any source of mental anxiety, have in them a large element of worry, and can be considered as belonging under that head. One hundred and twenty of such cases can be added to the two hundred and eighty-five, making four hundred and five, or about

twenty-five per cent. of the total. The "unascertained" represents those from whom no satisfactory history can be obtained, either from their friends, when they have any, or themselves. Worry may enter even more into their insanity than the others—being a worm in the bud of their mental rose.

The department of mental hygiene has been enriched by the publication of *Menticulture*—the value of which lies in the simplicity of the method advocated and the principle and nature of its teachings. Throughout, the author is appreciative of the importance of his subject, earnest in the advocacy of its merits, and clear in its presentation. There is no class of society that cannot be helped by this book, whether you view its influence from a religious, moral, or intellectual standpoint, and those who wish to develop self-control can be aided by reading *Menticulture*.

I enclose a clipping from the New York *Herald*, which shows that the Rev. Dr. Hepworth appreciates the subject.

With regards, believe me,

Very cordially yours,

C. SPENCER KINNEY.

[The following article on "Worry," by Dr. Kinney, was published in the annual report of the hospital in the year 1893.]

WORRY

BY DR. C. SPENCER KINNEY

Long after the visitor has left the Bank of England he will recall a small machine, insignificant in its size and general appearance, and yet to which is intrusted the responsibility of protecting the bank from reissuing light-weight sovereigns. As these coins slide down an inclined trough they drop on a weighing pan for an instant, and, if of proper weight, fall to the right, and once more pass into trade; but if they have lost too much of their substance by the wear and tear of the world's usage, they slide to the left, where with a half split and a twist the commercial life of the piece terminates. While this mechanical contrivance is dependent upon the proper adjustment of its parts, and the avoidance of any interfering agency, it is aided in separating the true weight from the light weight coins by a

qualified human intellect presiding over it. He sees to it that oil of the right quality and amount is supplied, at proper intervals of time, to needed parts. All that ripened experience has found necessary for the machine it receives; and thus is capable of performing the object for which it was designed. until symmetrically worn out. A little dust, or neglect on the part of the one in charge, is enough to impair its usefulness. Consequently, great care is taken to see that every part works in harmony with every dependent part. Unless all this is done, the machine is a failure.

Human beings are like this machine to a certain degree. They must choose through life between right and wrong, and on their proper decision depends the extent of their usefulness. As in the machine, a number of dissimilar parts work harmoniously to accomplish a given object, so do the diversified qualities composing the human mind unite for a common purpose. As dust and friction are to the machine, so is worry to the mind. While the machine must have human help to look after its needs, a human being is supposed to be endowed with those quali-

ties of mind that enable him to direct all the powers which he may possess, with a due amount of judgment.

Now the physical, mental, and moral capacities of different individuals vary in every possible degree as do the nature and qualities of machines, and the use to which they can best be applied. All this we expect. With one whose mental faculties work in harmony, and who, in addition to this, is possessed of excellent physical health, and is engaged in a congenial pursuit, worry does not find a ready lodgment. If we consider, on the other hand, the thousands who are handicapped by too much of this mental faculty or too little of that to constitute a really healthy mind, we shall come to the consideration of that class of unfortunates with whom worry has most to do.

A machine is only able to sustain a strain that is equal to the strength of its weakest part; so it is with the strength of a human being. As worry is a strain that is always plus the legitimate effort necessary to accomplish any given purpose, it follows that whenever indulged in the nervous energy of the patient is more quickly exhausted.

With many, there is a nervous disposition to degeneration of some organ or set of organs that, with care, might never become diseased, and, consequently, worry is to be avoided as wholly as if it represented the worst of all dissipation. As worry creates certain symptoms, they should be heeded, not ignored, as they are danger signals that nature throws out to intelligence. Nowadays, we recognize that an eye strain induces an irritability of disposition, causes headache, changes the facial expression, and produces a lack of muscular co-ordination that interferes with one's occupation. As soon as these symptoms are discovered, properly adjusted glasses remedy the difficulty. This condition of affairs or similar hindrances to good work, we must recollect, lead to worry and produce an effect throughout the entire nervous system. This must be kept in mind constantly in reference to worry—that bad results follow long-continued worry as surely as destruction to the machine follows the use of sand in its bearings instead of oil.

While heredity lays a heavy hand on her victims, restraining them from assuming certain risks in life to which would be attached

serious penalties, predisposition, insidious and far-reaching, is even more dangerous. Caused, as it is, by subtle methods of violating nature's laws, by ancestors remote as well as near, by injuries and by circumstances with which the powerless victim is buffeted, it broadly lays the foundation for worry's work.

The injunction to "Know thyself" is an ancient one, and, thanks to the wide teachings of the press, objectionable as it sometimes is, preventive medicine is becoming better understood, and good results may be expected. But we must go further and look upon the mental faculties of the growing child as something that has an existence, something that can be trained with benefit to the child, not alone for the present time, but to the advantage of his entire lifetime.

Mental philosophy has for years been taught by those who do not appreciate it, from text-books written by those who did not comprehend the subject. Words have effectively concealed the paucity of thought, and practical applications have been forgotten by the pupil in acquiring befogging defi-

nitions. The delusion that all men are born equal has been a costly delusion of many teachers and parents, the results showing in the children, who exemplify in their lives the mistakes resulting from wrong training. As well might we expect all machines to perform the same kind of work, simply because they happen to be machines, as to expect all human beings to develop as they should, and as nature may have endowed them, by methods of so-called teaching, in which routine and dull uniformity are the leading objects of the course. Education, to be worth anything, should be an individualized one. What is easily taught one child is with difficulty acquired by another. Threats will not develop the dull, and yet tact and knowledge on the part of the teacher may bring out faculties of comprehension in certain lines of thought which the bright pupil may never attain. Continued efforts to bring them both up to a certain preconceived standard, without reference to the developing of personal resources, may do life-long harm to both, by teaching them early in life how to worry. Taught as mental philosophy should be, it would inculcate a practical knowledge of

one's mental armamentarium, the limit of power, and the extent of his mental resources. Without such a knowledge, one's existence assumes a happy-go-lucky gait that no power outside that of the Divine Ruler can save from coming to grief. Sporadic attempts are made on a small scale to teach children self-control by some parents and teachers, but seldom does this go beyond cautioning them regarding outbursts of temper and the exhibition of some unpleasant quality. Now, mental tendencies show in early life as quickly as do unfortunate manners and corrupt speech. An overstrain on the mental faculties of the child shows itself a so-called nervousness, and should this not be checked it will result in laying the foundation of disease.

It is a sad commentary on the vaunted wisdom of our kind that the appreciation and care of the most exalted faculties we possess, from which our chief enjoyments spring, should be so little understood. Much of this comes from ignorance directly due to wrong teaching and indifference. What is not comprehended by their grosser sense is of no interest, and the idea that worry

could be productive of injury in any degree would not be accepted. It is not understood that mental defects, like physical ones, limit one in the performance of any task.

There is no faculty of the human mind that worry does not affect. There is no organ of the human body that it may not destroy. It dwarfs the intellect of the child, substitutes doubt for hope, and turns the days of childhood into periods that are recalled in after years with sorrow and condemnation. In youth and middle age it foils, or puts in jeopardy, every effort of the ambitious, makes failure expected, and success a surprise. It is found smiling over the open grave of the suicide.

Old age is anticipated by worry's victim, and with a mass of broken efforts, blighted hopes, and here and there a splinter of ambition, he awaits the development of his last predisposition.

Men of mediocre ability are more easily irritated, more easily made suspicious and exacting, than are those possessing a greater mental grasp or equipoise. The first relapse into worry is a natural result of nervous overstrain. The latter throw it off by

pursuing a new train of thought. The ignorance of all that worry is able to accomplish in blocking human efforts is daily seen among the patients entering our state hospitals. One is said to have lost interest in his business and become insensible to his family or friends, complaining that what was once a source of pleasure to him now produces indifference or disgust. Pain is experienced about the head, irritability is marked, memory fails, the stomach seems to have given up work especially on certain articles of food, nutrition is impaired; depression in spirits as well as loss of physical strength becomes pronounced, the bowels grow inactive, and there is a drying up of all mucous surfaces, and sleeplessness sets in. With these symptoms alone, the patient is well advanced toward acute melancholia.

Now, with one temperament worry may induce melancholia; yet in another it may culminate in a sharp attack of mania or resolve itself into a case of paranoia. With those who are ambitious, hard-working, genial men, inclined to carry forty pounds of strain when their limit is thirty-five

pounds working force, worry gets in her fine work, and general paresis claims her own. This point must be kept in mind: As sand is in the bearings of fine machinery, so is worry when it begins to impede human toil. A few years ago, we are told by those having wide experience with the negro, that he did not have that form of mental disease we recognize as general paresis. The statement was probably true then, but it is not now; for since he has become endowed with the uncertain privileges of the franchise, and discovered that he is a wage-earner, with all the anxieties incident to efforts of self-support confronting him, it has drawn his attention from a life of carelessness to one having that disintegrating, disease-breeding element of worry with which white people have had so long to deal. The fact of his having from all time subjected himself, through racial inclination, to every form of dissipation that has the reputation of producing the disease, was not recognized by those who were the exponents of the excess theories. Excesses are less liable to lead to disease than worry, as the recuperation is likely to follow the former, while the tendency of the latter is to

produce pronounced enfeeblement. Their effect upon the affections is different. In the victim of excesses, the ties of kindred are held dear, and the relationship to the family is appreciated, but the ability to correct the habit is tripped by a demented will. Worry, however, goes deeper, and paralyzes the affections to the extent of apathy. The victim of worry sees with unconcern the pained faces of his family as they part from the husband and father for the advantages of hospital care. Their tears are remembered with no pang, and he readily accustoms himself to the selfish contemplation of his own case. He now appreciates his situation only in a vague way, and he does not keenly suffer on account of the change in his affairs.

Worry is first and last a depressant. It may excite for a time, but only as an irritant, followed by depression of the organ excited. It cannot coexist with perfect health. It acts as a ball and chain on the activities of every human impulse. In connection with its influence upon the mental powers, functional derangement of the heart, stomach, and the effect on these organs, may extend to every

other. We may speculate as to the method worry pursues in order to accomplish its object, by blaming the liver as one cause, the sympathetic nervous system as another; but the truth remains that worry creates a slow, sluggish fever in which the moisture of the entire body is generously drawn upon. In those diseases in which worry acts as an exciting cause, the long-continued exalted temperature tells the story of the life-consuming fire. One sees it in the early history of the melancholiac, and he becomes convinced of it as he views the burned-out tissue of the paretic.

There is but one advice to give on this subject. Don't worry. It has never given bread to the hungry, money to the needy; yet it has taken bread from the mouths of thousands and rendered penniless those who once possessed wealth. To undo, but not to build up; to allow to sink, with no effort to sustain; to kill, rather than save—is its one desire. It never has helped a man, and it will not help you. It is easy to begin but hard to stop. You may imagine that you possess strength to begin, to continue, and to stop when you will; but don't begin.

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